

12th Imam and his deputies

After the demise of the Prophet, Abbas bin Abd Al-Muttalib said to Ali, "Stretch your hand I will give my oath of allegiance to you, and I will bring the Sheikh (Abu Sufyan) from the Quraish to you, and it will be said that the uncle of the Messenger of Allah has paid allegiance to the son of his uncle? No one then, of the Quraish will contend against you; and the other people follow the Quraish". Abu Sufyan came to Imam Ali and he said to him, "do you agree, O children of Abd Manaf that 'Taym' will be leaders over you? Stretch your hand I will pay my allegiance to you, by God, I will support Abu Fusail with horses and men". He withdrew from him and then said, "Woe unto you O Abu Sufyan this is one of your shrewdness, the whole people have agreed upon the leadership of Abu Baker. You still wish for Islam crookedness of Jahiliyyah (dark age before Islam) and you are in Islam? I swear by God. That will never bring any good but harm to Islam".

When Imam Ali was wounded by Ibn Muljan and Muslims in Kufa came to him requesting him to appoint his son Hassan after him as the leader, for he said "No, indeed we did go to the Prophet of Allah and said, 'Appoint for us a leader, and the Prophet said' No, I fear that you will be divided on his affairs, as the children of Israel became divided over Harun, but if Allah knows any goodness in you, He will choose for you a leader". I cannot do what the prophet did not do and I say same to you," If Allah finds any good in your hearts, he will choose for you a leader". They requested him to point to someone, but he did not. They then said to him, "If we lost you, we will not lose giving our oath of allegiance to Hassan. He said, "I do not command, nor prevent you, you can discern better". 'When Ali (peace be upon him) died, Ibn Abbas came out to the people and said, he had left a successor. "If you like, he will appear to you, and if you don't like, then there is no one on anyone." The people said, "No, he should appear to us, and by this way Hassan was selected as the leader.

When Hassan stepped down of the mantle of leadership for Mu'awiyah, He mentioned as part of the conditions for reconciliation: "that Mu'awiyah has no right to hand over power to anyone after him, but that the issue of leadership will be resolve by consultation among Muslims'. If the Caliphate has been by means of divine ordain from Allah, and appointment from the Prophet (peace be upon him), as the theory of Imamate is saying, it would not be permissible for Imam Hassan to stop down from power, in favor of anyone, under any circumstances. It would not be permissible for him after that to pay allegiance to Mu'awiyah, and to order his companions and followers to pay allegiance to him. Even if Ali was divinely selected for the caliphate by Allah and his messenger and if under any circumstances he pledged alliance to Abu Baker, Omar and Osman than he was the first one who himself violated the divine mandate and he should be charged against divine laws and Ali told in such situations of divinely command he would sacrifice his life for it to uphold the God's commandment.

Under the above mentioned circumstances we will move directly to the last part of Imamate theory when tenth and eleventh Imam was appointed. Abbasid caliph Mamun reconciled with 8th Imam Ali bin Musa Rida with respectfully offering him the highest authority as crown prince of the caliphate and gave marriage his daughter to 9th Imam, son of Ali bin Musa with proudly telling, "Surely I would like to be a grandfather in the line of the Apostle of God and of 'Ali Ibn Abi Talib", and their relationship became friendly as it was century earlier between Ali with Abbas, Hasan-Hussain with Ibn Abbas. At

deathbed Caliph Mamun did not appointed any successor for the caliphate, nor his son, nor his son-in-law the 9th Imam. With royal consultations with chief qadi his brother Mu'tasim bi'llah was selected for next caliph. He built army garrison city with strong Turkic slaves forces in Samara and transferred his capital from Baghdad to Samara and 9th Imam Ali al Hadi left Baghdad to settle in Madina. In course of time the governor of Medina, 'Abdallah ibn Moḥammad, wrote the caliph Mutawakkil warning him about the activity of al-Hadi saying that he was given money with which he could buy weapons that could be used to revolt against the Caliph. When al-Hadi learned of what Abdullah bin Muhammad had told the caliph, he sent a letter to Mutawakkil defending himself against the accusations and complained about the governor. Apparently convinced of the harmless piousness of al-Hadi, Motawakkel wrote back to al-Hadi stating that he had deposed the governor. He nevertheless asked the Imam to come to Samarra. Civil war broke out between the sons of Mutawakkil for next caliph and consequently he was killed by his son with the help of Turkic bodyguards.

After Mutawakkil's death his successor, al-Muntasir, ruled for six months before his death, possibly poisoned by the Turkish military chiefs. He was succeeded by al-Musta'in. Divisions within the Turkish military leadership enabled Musta'in to flee to Baghdad in 865 with the support of some Turkish chiefs and the Tahirids, but the rest of the Turkish army chose a new caliph in the person of al-Mu'tazz and besieged Baghdad, forcing the city's capitulation in 866. Musta'in was exiled and executed. Mu'tazz was able and energetic, and tried to control the military chiefs and exclude the military from civil administration. His policies were resisted, and in July 869 he too was deposed and killed. His successor, al-Muhtadi, also tried to reaffirm the Caliph's authority, but he too was killed in June 870. With Muhtadi's death and the ascension of al-Mu'tamid, the Turkish faction around Musa ibn Bugha, closely associated with Mu'tamid's brother and regent al-Muwaffaq, became dominant in the caliphal court, ending the anarchy. Although the Abbasid Caliphate was able to stage a modest recovery in the following decades, the troubles of the Anarchy at Samarra inflicted great and lasting damage on the structures and prestige of the Abbasid central government, encouraging and facilitating secessionist and rebellious tendencies in the Caliphate's provinces. In that political turmoil of Abbasid royal family 10th Imam Ali al Hadi also was inflicted and was killed or poisoned by one of the Abbasid contestants for caliphate.

The struggles of inheritance for caliphate in Abbasid family between its contestants always affected the inheritance of Imamate in Hashemite family between its contestants unavoidably in parallel ways as it started with Habil-Kabil (Cain and Abel) from descendant of Adam. Same would happen if after the fall of Umayyad dynasty, caliphate was handed down to Hashemite instead of Abbasid even if the first dynasty was Hashemite in stead of Umayyad; within second or third generation they would start to fight each others for caliphate as early history has already recorded and all world history is full of its evidences. Historically well-known that Imam Zayed Ibn Ali, Imam Nafs al Zakiya, Imam Sadiq Ibn jafar and many others were struggling for caliphate and they were all from same Alid family from Ahl al Bayt and each other denouncing each other's right. The struggles of inheritance of power are unavoidably struggles for survivals for the fittest in political overstepped shrewdness and unjust killing of the royal family members who tries to compete for the throne in every generation. Inheritance means divisions of power and it conflicts in every divisional stage with those who struggles for greater power: be it

kingship, priesthood caliphate, imamate, Sufi Qutb or Murshid-e-Kamil which creates sect after sect over times and Quran deliberately terminates the inheritance of power temporal or spiritual by declaring Mohammed is not father of any son but seal of prophet. Caliphate was not inherited by first caliph Abu Baker's family member, nor by second caliph Omar's family member, nor third caliph Othman's family member, not even by fourth caliph Ali's family member; caliphate inherent by family descendant was totally contrary to Islamic early history.

Whenever a king died and he had more than one son there was always a civil war between the brothers for the throne and it was also true for inheritance of the Imamate. If an Imam had more than one son then the devotees became divided among his sons of Imam and started to ex-communicate each other. Ali Al Hadi had three sons Mohammed, Hassan and Jafar and Ali al Hadi appointed Mohammed as eleventh Imam but he died during the lifetime of Hadi and Jafar was indicted by him as eleventh Imam. In the turmoil period of Samara the power of caliph became weakened and strong Turkic bodyguards and high officers were involved in royal family internal politics and they decided who would be next caliph as they liked and same was true for Imamate and some high ranking Imami Persian deputies decided who would be next Imam as they liked and they created such unfavorable situations for Jafar and supported Hassan to be chosen as eleventh Imam.

In the main times a massive conversion took place central Asian Turkic and Persian people who had very little knowledge of Islam and the deputies started to collect one fifth of the incomes of Shiite population as khums on behalf of Imam as prescribed by Imami economic law although it is forbidden by orthodox Islam and many agents were appointed in every districts to collect the money. It was large amount of money more than state revenues that the caliphate could get from any individual and it worked as a shadow government with a lot of agents everywhere as automatic monetary treasury. One fifth of incomes are still being collected from Nizari Ismaili communities in the world for their living 49th Imam Prince Aga Khan without any public welfare expenditures and it makes him one of the richest family in the world.

Now we like to highlight little on a different subject matter that never had been studied deep enough although it is closely linked with all internal family matters especially for the royal family. Most of the conscious minded parents realize that first son becomes obediently gentleman, second one becomes disobedient mentally-physically-intellectually weaker and third or youngest one is stronger personality with better qualified and trustworthy in practical life. For every responsible job parents always try to avoid the second son. Why it happens on this pattern heredity science and socio-psychology still fails to uncover the reasons but it is always happening from the time immemorial and there are always family internal clashes vividly visible and it greatly affects all royal dynasties and priesthood lines. Family heredity law indicates second son always feels somehow he is neglected by parents from childhood and it affects his built up carrier in future with envious tendency toward elder or younger. Any dissident people who want to take advantage of the situation they choose the second of the family to be indoctrinated of their purposes. So we are not surprised that deputy of devotees chooses the second son as their devoted spiritual leader who can be easily dominated by the leader of devotees. When Hassan died without any son, Hadi's third son Jafar claimed again to be their Imam and they rejected him by telling the succession of Imamate cannot go to vertical line but horizontal and they look

for non-existent unknown son of Hassan to be their 12th Imam who is thought to be hidden in occultation. First century of that period the assumed son of Hassan was not mentioned by any particular name and even it was forbidden to call him by any name, latter on his name was invented by unknown scholar and popularized by next generation scholars as Mohammed al Mahdi. They told Jafar must prove himself to have knowledge of unseen for becoming fit for Imamate but Jafar told he did not have any knowledge of unseen, even Hassan did not have knowledge of unseen, nor even of his forefathers have any knowledge of unseen. He told by reference of 6th Imam Jafar al Sadiq, "It belongs to God only". He told he was qualified to be their Imam to issue Islamic ruling based on Quran but they rejected him as imposter. Whenever devotees decide to whom they would be devoted everything becomes upside down and disastrous.

Imam Sadiq has always denied having the knowledge of the Unseen. He said in very clear terms "What a surprise for some people who claim that we know the Unseen. No one knows 'al-Ghayb' except Allah. I had intended to beat my housemaid so and so, but she left me, I do not know now in which house she is". Sadir has added to this narration that, he went to the Imam in the company of Abu Basir and Maisir and they said to him secretly, "May we be your ransom, we heard you saying so and so on your housemaid, and we know that you have vast knowledge." He said to them that, he has the knowledge of the Book. That the knowledge of this person in relation to the knowledge of the Imam is like a drop of rain water as compared to the great ocean."

After Hassan al Ashkari's sudden death, when chief qadi in Samara found Hassan had no son he distributed all the properties between his mother and brother and Imamate faced greatest crisis of perplexity to find a way out of it. First they pretended that Hassan had unborn child though they failed to prove it historically and genealogically. Then main scholars Sheikh Suyuti, Mufid and others started a lot of mutazilite rational-philosophical theological argument to prove the existence of a child. Sheikh Mufid opined that: "The rational evidence that requires the existence of the infallible Imam at all times, is sufficient on the existence of the son of Hassan (Askari) and confining the Imamate in him." He also said: This is a principle that will not need any narration of the text for it stands on itself in the matter of reason, and its validity is through evidence." They say, "We know that he whose infallibility is certain is absent (ghā'ib) and under cover . . . We have no need for further argument to prove his birth and the cause of his occultation". They went on circular logic, "since without Imam the world would be annihilated and since the world exists so the Imam exists in occultation". So they further thought their rational philosophical argument was so strong with self-sufficient truth that, "it is impossible even for God to have disagreement about the non-existence of the hidden Imam". Another Shia sects, Ismaili, Zayidi and others who had their own version of Imams, ridiculed twelve Shia scholars, "their sheikhs say, "you no need to prove the existence of hidden Imam as you no need to prove the existence of God!". There is a biggest loophole in that circular logical argument that they fail to bridge the infinite gap in the hole. Existence of a non-existent being in the wilderness of invisibility can be established with fallacious rationality but it cannot be linked with practical physical existence in a fixed time-space location of someone's personality as a son of Hassan al Ashkari. Logical rational arguments can prove there exists an invisible infallible being to whom the physical world is dependent and it always indicates the existence of God, but it cannot prove that invisible being must be Mahdi as bounded 12th Imam connected

genealogically with unidentified unknown unseen son of 11th Imam Hassan in a historical timeline of birth.

As generations passed by people forgot impossibility of genealogical birth of Imam with it historical timeline and rational arguments of existent Imam is remembered as divine truth. But birth of a child Imam was not the solution; it entailed more irrational impossibility and inconsistency of abstract thought that we will highlight slowly. In Islamic doctrine never a child can inherit anything from parents till he is grown up and matured in age and intelligent to utilize it in appropriate manners; for his lack of knowledge a child cannot be Imam of any community.

The secret behind the Imamate leaving the children of Hassan and being limited to the children of Hussain that Haran bin A'yun has reported from Imam Baqir a tradition, in which he said, "Hassan did return 40,000 swords back to their covers, when the Leader of the Faithful was attacked, and offered them to Mu'awiyah... and Hussain went out and gave himself for the sake of Allah, together with 70 (seventy) men ...who has more right to his blood, than us"? Saduq says: Muhammad bin Abi Yaqub al-Balkhi asked Imam Rida: "For what cause the Imamate became in the children of Hussain, excluding the children of Hassan? He replied him saying: "Because Allah has made it in the offspring of Hussain, and not the offspring of Hassan, Allah will not be questioned on what He does." But most of scholars reported 3rd Imam Hussain wife was daughter Shahrbanu was a Sassanid princess and daughter of Yazdegerd III the last Emperor of the Sassanid dynasty of Persia and 4th Imam and his descendant was carrying Persian-Zoroastrian royal blood.

Sheikh Tusi in his Al-Ghaybah' classified the evidences on the birth of the owner of the time (Mahdi) into two categories, viz. rational and textual (traditional). He emphasized on the importance of the first group in an independent manner, and said: "On the issue of the birth of the Mahdi (Sahib al-Zaman) and its validity, there are rational as well as traditional evidences. As for the rational, they are: If his Imamate is established as we have proved (through evidences) and all the parts except that which confirm his Imamate invalidated, we will know by that the validity of his birth, even if no tradition has been reported at all on that." Tusi attempted to refute the claims of different Shiite sects like al-Kisaniyyah, al-Nawusiyyah, al-Fathiyyah, al-Waqifiyyah and others, among the sects that claim infallibility for their Imams. He reached the following conclusion from that: 'The necessity of the validity of the Imamate of the son of Hassan; the validity of his occultation; he denied, with the existence of that, the need for strained statements in establishing his birth and the reason for his occultation, because the truth will never abandon the community.'

Muhammad bin Abi Zaynab Nu'mani said in Al- Ghaybah while describing the confusing state that has engulfed the Shiites of that time. The majority of them were saying:" Where is he? How can these happen? For how long he will be absent? How long he will live? He has now more than eight years. Among them were those who believed he was dead; among them were those who denied his birth and rejected his existence at once, and mocked those who believed in him; among them were those who believed the period of occultation will be long".

Tusi had reported another tradition from Imam Baqir that: "The owner of this affair (the Mahdi) is not more than 40 years old". Some other narrations transmitted by Nu'mani in 'Al-Ghaybah', pointed to limiting the period of the occultation more to the tender age of Imam Mahdi at the time of his appearance. Nu'mani interpreted such reports with his young age, at the time the Imamate was bestowed on him. Most of the scholars of that time thought the occultation would be within a human life period and never would go beyond of it.

Whenever Al-Umari, deputy of hidden Imam, was asked: Have you seen the Mahdi. He used to answer: "Yes, the last time I saw him was at the Haram in Makkah, and he was saying: "O Allah fulfill what you have promised me. And I saw him holding to the curtains of the Ka'bah in the Mustajir, and he was saying: "O Allah, avenge for me against my enemies. By Allah, the owner of this affair attends the occasion (of Hajj) every year, and he will Al-Umari, the junior continued on the same post for about fifty (50) years, when he died in the beginning of the fourth century of Hijrah (305 A.H), he gave his will to Hussain bin Ruh al-Nubakhti, who was one of his ten deputies in Baghdad. Nubakhti, who died in the year 325 A.H., gave his will to the fourth deputy, Ali bin Muhammad Al-Samri as his successor after him, and as a deputy of Imam Mahdi. The story of Muhammad bin Uthman Al-Umari in sighting the Mahdi during the Hajj, was more of a claim devoid of evidence and he never clarify how he identified the Mahdi whom he has never seen before!

As a result of the absence of authentic and confirmed traditions on the deputyship of Muhammad bin Uthman Al-Umari, the shiites doubted his claim. Al-Majlisi reported in Bihar al-Anwar' that: The shiites were in a state of confusion, and were not relying on the many claims of being deputies'. He said that Abu al-Abbas Ahmad Al-Siraj al-Dainuri did ask al-Umari on the evidence which confirms the validity of his claim, and that he will not believe in him, unless if another person tells him that from knowledge of the unseen, and present him a miracle'.

As another section of them doubted the validity of Nubakhti being a deputy, and kept on asking him on the fate of the wealth which he used to receive in the name of Imam Mahdi, he said that: This wealth goes to where it should not (not spent in the legal way)'. Saduq and Tusi said that, Nubakhti was able to convince them by means of miracles and the knowledge of the Unseen, like specifying the time of the death of some people before the appointed time, and his picking some dirhams from a man's bag, from a distance. Kulayni, Mufid and Tusi have mentioned tens of stories showing that the four deputies have performed many strange things of miraculous nature and informed of things to come. Tusi has narrated from Hibatullah' the grandson of al-Umari who said: The miracles of the Imam appeared on him and he used to tell of the Unseen. But this statement contradicts the principles of Shiism and the traditions of members of Prophet's family (peace be upon them), who used to deny any knowledge of the Unseen (al-Ghayb), or employing the miraculous unseen means to establish their Imamate. Sheikh Saduq said in Ikmal al-Din': The Imam does not know the Unseen, he is only a pious servant teaching the Quran and the Sunnah. Anyone who ascribes the knowledge of the Unseen to the Imams has committed disbelief (Kufr) in Allah, and has gone out of the fold of Islam in our view. The unseen is known only to Allah, no one claims it for a human except one who associates something to Allah and is an unbeliever". He also accepted integrity of the existent holy Quran but his student Mufid and next generation most Shia scholars started to believe corruption of the Quran.

In another narration transmitted by Al-Hurr al-Amili, the Imam Sadiq says in it: “The ignorant and the unwise Shiites have done harm to us greater than Yazid who killed Imam Hussain, and those whose religion weighs less than the wing of a mosquito....I am free from those who say that we know the Unseen, before Allah and His Messenger (peace be upon him).

What further strengthens the doubts on the non-existence of the Mahdi Muhammad bin Hassan Askari, was the inability of those who claimed to be deputies to fill the fiqh in vacuum, and to expose many ambiguous matters that need to be cleared in that period of time. It is well known that Kulayni wrote the book of Al-Kafi during the days of Nubakhti, and that he has filled it with weak and fabricated traditions, which discuss the interpolation of the Quran and other invalid things and the deputies had communication with the Imam who was in minor occultation. Neither Nubakhti nor Al-Samri commented on the fabricated traditions, and nor did they correct any thing from the book which caused the harming of Shiites throughout the ages, and put them in a fix of not identifying the sound traditions from the fabricated ones. The so called representatives themselves had nothing tangible to show of their scholarly works but they were rather busy gathering money from the Shia community for the purported al-Mahdi and collecting letters from the Mahdi to denounce other claimants to their position. Sayyid Murtadah did invent the theory of Lutf (Compassion and clemency) in which he says: “Imam Mahdi must interfere to correct the Ijtihad of Fuqaha, during the occultation, so as to stop their agreeing on something invalid and wrong”. Based on this, the right, better and simpler thing was for Imam Mahdi to correct the book of Kulayni, if he ever existed, or that he leaves behind him an all-sufficing work, in the period of major occultation, as a reference for the Shiites. Coming to the letters purportedly written by the hiding Mahdi, one can clearly notice some technical faults which can never be ascribed to people considered to be Infallible who never mentioned any spiritual instructions from the Holy Quran. Sheikh Hassan al-Farid (a colleague of Imam Khomeini) in his book Risalah fi al-Khums was surprised and astonished and also perplexed when he asked the secret behind why Kulayni did not ask the Sahib al-Zaman (Mahdi) through his deputy Nubakhti on the issue of Khums (one-fifth) in the occultation period.

Strangest is the situation that al-Kafi, which was written during the latter decades of the Lesser Occultation, contain scarcely a reference to any of the four representatives as narrators from the Hidden Imam. Instead it is filled with thousands of reports which go back, via other channels, to the fifth and the sixth Imams. Amri is claimed to have been closely associated with the 10th, the 11th as well as the hidden 12th Imam, and also the fact that his son remained the Shi'ite community's solitary link to that Imam for half a century. Aqa Muhammad Baqir Khwansari in his book Rawdat al-Jannat wrote that al-Kulayni's book was presented to the Hidden Imam who looked at it and authenticated by declaring, “Hadha Kaafin li-Shi'atina” (This is enough for our Shi'ah). Yet, centuries later, Mulla Muhammad Baqir Majlisi, latest deputy of the Hidden Imam appointed by last safavid Emperor would declare in his commentary on al-Kafi, named Mir'at al-Uqul, that 9,485 out of the 16,121 narrations in al-Kafi are unreliable and by doing this, Baqir ridiculed 12th infallible Imam really very ignorant about religious affairs!

After the Muslim conquest, millennialist Zoroastrian beliefs were given sharpened political form in a number of oracles that variously predicted the return of the savior-king Vahram and that of

Peshyotan son of Vishtasp from the legendary Kangdiz fortress. Many of these recent converts remained prone to neo-Mazdakite and millenarian beliefs, became the followers of Abu Muslim and his partisans during the 'Abbasid revolution, and rebelled after his death in 755. They formed a host of Islamico-neo-Mazdakite religious-political movements in the second half of the 8th and the first half of the 9th century. The sundry groupings that had followed Abu Muslim denied his death, maintaining that he was residing in a copper fortress with Mazdak and the Mahdi. The three of them would rise together. These groups later came to believe that Abu Muslim's grandson through his daughter, Fatima, was the Mahdi (Mahdi ibn Firuz, the learned child. The Persian Imami ulema played an important role in sublimating the chiliasm by relating a large number of traditions that projected it into the future reign of the Qā'im. A set of traditions reflecting the aspirations of the new Persian converts during and after the 'Abbasid revolution thus made their appearance in Imami literature, predicting that the companions of the Mahdi would be the non-Arabs who would fight the Arabs to avenge the wrong done to the imams.

Serious trouble between the tenth imam and some of his Persian agents erupted toward the end of 'Ali al-Hadi's imamate. Faris ibn Hatim ibn Mahuya al-Qazwini had been active at the frontier-proselytizing city of Qazwin near Daylam and Tabaristan, and was in charge of the collection of the khums and contributions from western Iran (Jibal). He became the chief fiscal agent in Samarra in 862. Two years later, however, the tenth imam, 'Ali al-Hadi, anathematized him. Faris broke away from 'Ali al-Hadi and continued to receive the funds from certain communities which he controlled as his own splinter group. The imam was furious and took the unusual step of having him assassinated. The crisis was aggravated by the death of the imam's first son, Muhammad, whom he had designated his successor. It is not improbable that some member of that group took revenge on Hadi's son in retaliation. When Imam 'Ali al-Hadi died in 868, he left his chief agent at the holy seat, 'Uthman ibn Sa'id al-'Amri, with a default candidate. The imam's successor-designate was dead, and Faris's group, now under the strong leadership of his sister, had picked 'Ali's younger son Ja'far as its imam. The group claimed that the deceased successor-designate Muhammad had sent Ja'far the sacred objects and paraphernalia of the imamate. As Amri's ploy with the servant who was said to have conveyed the so called sacred objects was found drowned in a pool and damaged, but what was done could not be undone. Amri and his supporters in the Imami hierarchy had to make do with the late imam's middle son, al-Hasan as eleventh Imam. If Amri father-son and its group with Nawbakhti family supported Hadi's first son and young son as eleventh Imam than history of Imamate would flow in different course as they were the ultimate authority to decide who would be their Imam as the Turkic lieutenants always interrupted to decide who will be next Abbasid Caliph. Nawbakhti family was so powerful in state politics and financial institutions in Abbasid Caliphate starting from its foundation as well as they also controlled the finances of Imamate communities khums taxation and their financial empire only can be comparable with the financial empire of Rothschild family in Europe-America in modern days who can divert the course of world history in different way as they like. The new imam, Hasan ibn 'Ali, styled al-'Askari, was a courtier in his twenties who was in regular attendance on the caliph. His manner of life raised doubts about his moral character. He had also been found deficient in legal and religious knowledge by some of the Imami ulema, and Fadl ibn Shadhan, the prominent Shi'i leader of Nishapur, became one of the most outspoken critics. Hassan was more comfortable to join Abbasid royal court's entertainment rather than serving his community's religious aspirations. Many Shia leaders came from

distant place to meet him but most of the times he was not available. On their complains Imam told whoever wanted to know any matters they should get it from Abu Amar by saying, "Abu 'Amr was trusted by the previous Imam and is trusted by me now and after even my death, also whatever he tells and gives you is from me." By saying it 11th Imam virtually abdicated himself from Imamate post including his infallible characterization intentionally or by pressurized domination and after that the 11th Imam death or alive made no difference to Amri as he already got the most devious executive mandate to run the Imamate as authorized by Hassan himself coincidentally indicating his own nearby death and the world history is full of such lucrative forceful abdications from kingship and priesthood! So Abu Amri took full control of Imamate of 11th Imam as well as 12th Imam by making unreachable to anybody including all prominent Shiite scholars of that time and nobody found the biggest discrepancy about the most clandestine activities! After Amri father-son period in minor occultation all authority of Imamate was handover to third deputy who son-in-law of second deputy and a member from the Nawbakhti Family. When the tenth imam's oldest son and successor-designate, Muhammad, had passed away, a group of ulema are said to have examined Hassan as a candidate for the imamate and, finding him deficient in the requisite knowledge, turned to his younger brother, Ja'far, calling the faction that was prepared to accept Hassan's imamate as the party of the jackass.

Nevertheless, third deputy Ibn Nawbakhti retained the loyalty of many, making a virtue out of the necessity of the imam's lack of interest by further professionalizing the legal consultative service at the seat of the imam. Jurists were now clearly employed in drawing up rescripts at the seat of the imam. Furthermore, a manual purporting to contain the rulings of Imam Hassan al-'Askari was put into circulation; it was later discovered to be the work of another jurist. Meanwhile, religious taxes continued to be justified and collected. All of this was good preparation for carrying out the functions of the imamate from the holy seat without the participation of the imam who remained beyond the reach of common people. Modarressi argues that the period of the crisis of the imamate witnessed the polarization of the Shi'i positions on the nature of the imamate. An extremist position, whose proponents became known as the Mufawwida, considered the imams as supernatural beings to whom God had delegated His powers of creation and command. The moderate position countered that the imams were authoritative teachers in religion and law but did not have the knowledge of the unseen, and many moderates did not even accept the "official" principle of the infallibility of the imam. The clash of the two tendencies was aggravated by the death of 'Ali al-Hadi's successor-designate, which greatly undermined the idea of the imam's infallible knowledge of the unseen and forced some Imamis to resort once more to the notion of God's unexpected change of mind.

After the cessation of the historical imamate, the leadership of the Imami community can be seen to devolve onto two groups: a fledgling hierarchy of ulema and agents loyal to the seat of the imam, and the politically powerful Imami families in the service of the caliphate state. Given the serious difficulties in institutionalizing hierocratic authority, it is not surprising that the influence of the office-holding aristocracy became predominant, especially with the rise of this class's fortunes during the caliphate of al-Muqtadir (903–32) and al-Radi (934–41). In this period, the Shi'i viziers of the House of Furat intermittently controlled the caliphate bureaucracy, while the members of the Nawbakhti family and other Imami Shi'i served as tax farmers, officials, and lesser viziers. With the absence of the imam,

these families, especially the Nawbakhtis, came to exercise a preponderant influence over the perplexed Imami hierarchy and community.

After the death of the eleventh imam, Hassan bin 'Ali, in 874, his followers splintered into some fourteen groups. The 'Amri father and son, who had directed the secretariat of the tenth and eleventh imams, maintained their control over a number of agents. Unlike many of the Imamiyya, they refused to accept the imamate of Hassan's rival brother, Ja'far, and instead opted for an allegedly minor son of the deceased imam who was said to be in occultation. The father, 'Uthman ibn Sa'id, who carried out the funerary rites for the eleventh imam, does not seem to have survived him by long, and in any event had by that time delegated his authority in the routine running of the secretariat at the seat of the imam to his son, Muhammad. Ibn al-'Amri overcame significant opposition to his succeeding his father as the chief agent of the imam, and appears to have remained in control of the holy seat for more than forty years, until he died in 917. At some point after the abandonment of Samarra' by the caliph at the end of the 9th century, the holy seat and the imam's secretariat also moved to Baghdad. Given the uncertainties surrounding the existence of an imam after the death of the eleventh imam, Ibn al-'Amri sought to draw legitimacy from having acted on behalf of the eleventh imam and on behalf of his own father after the latter's death. In the 860s and early 870s, decrees and letters of the tenth and eleventh imams had been sent to various Imami communities in Muhammad ibn 'Uthman al-'Amri's handwriting. For more than two decades after the death of the eleventh imam, community leaders continued to receive letters and decrees from the seat of the hidden imam in the same handwriting of Muhammad ibn 'Uthman. This handwriting later came to be considered that of the Lord of the House, alternatively identified as the Lord of the Age or the hidden imam. At some point in the mid-890s, the issuance of decrees and letters from the hidden imam ceased, and the collection of the khums on his behalf was discontinued. In the rescript that was probably the last to be issued in the hand of Ibn al-'Amri, around 895, we find the remarkable admission that the previous imams could not rise against the caliphs because of their oaths of allegiance, coupled with the promise that the hidden imam would rise against a ruler to whom he owed no allegiance. The rescript then compares the hidden imam to the sun when hidden behind clouds, thus giving the first central element of the future Shi'i theology of occultation namely, that the benefits of the imamate as the continuous divine guidance of mankind continue despite the absence of the imam.

When Ibn al-'Amri died in 917, the direction of the holy seat of the imam was taken over by a member of the Nawbakhti family, Husayn ibn Ruh, as the leader of the Imami community of Baghdad, who commissioned Ibn al-Rawandi, a former Mu'tazilite, non-Imami, practitioner of the kalām (rational theology) with whom he engaged in debate on other topics, to write a book for thirty dinars on the imamate from the Imami point of view. During the last decade of his life, Abu Sahl was having great trouble with extremists within the Imami community who were claiming to be direct representatives of the hidden imam. Sometime in the early 910s the mystic Sufi, most notorious for famous claimant of Anal Haq, Mansur al-Hallaj challenged Abu Sahl as the leader of the Shi'i community by writing to him: "I am the agent (wakīl) of the Lord of the Age (ṣāhib al-zamān)". Abu Sahl executed him with the help of Caliph as he was highly influential in Abbaisid Royal court. Another strong claimer was Ibn Nusayr, founder of Nusayr/Awalite sect who told he was the apostle of tenth Imam Hadi al Ali and deputy of

eleventh Imam Hassan al Askari as well as twelfth hidden Imam. Furthermore, shortly after Hallaj's initial challenge, more serious threat hammering as a man claimed to be the son of the eleventh imam, Hassan al-'Askari, returning from occultation in Baghdad which could not be disproved as nobody knew the hidden Imam. On Abu Sahl's request Caliph al-Muqtadir required little persuasion to put the pretender behind bars for execution publicly, but the episode was deeply disturbing for Abu Sahl and the Imami hierarchy. It forced Abu Sahl to theorize that son of Hasan died in occultation but he left a child son in occultation for continuity of Imamate but latter the theory was abandoned with claiming prolong life of Hasan's son. With the resumption of communication between the imam and his Shi'is, Ibn Ruh corresponded regularly with the Imami communities in Iran. In one decree issued under Ibn Ruh, intended no doubt to strengthen his ties with the community in Qum, the hidden imam congratulated the traditionist 'Ali ibn Babuya on the birth of his son, whom he blessed.

Shaikh Mufid also got congratulation letter from hidden Imam but regarding the letters of Sheihk Mufid, which were mentioned by Tabrisi and Ibn Shahrāshub in their works, Mufid himself did not mention them in any of his books. Even if its ascription to him is confirmed, it does not constitute any evidence. That was because Mufid says that, he received it from a village-Arab man unknown to him, and the handwriting in it was not that of the Mahdi, but of another person, to whom the Mahdi dictated its contents. Mufid had refused to present those letters from the village-Arab man to any of his companions. He claimed that was due to the instruction of the Mahdi. He did not present to the people except letters written in his own handwriting. He said the Mahdi had requested him to do that.

Ebn Rūḥ's tenure as the Hidden Imam's representative of the Twelver community coincided with the reigns of those caliphs (al-Moqtader, al-Qāher, and al-Rāzi) under whom the Nawbakht family enjoyed some of its most powerful positions in the 'Abbasid administration, and other Shi'ite families in Baghdad, such as the Banu Bestām and Banu Forāt, were at the apogee of their power as well. But his greatest challenge arose, however in the wake of anti-Shi'ite sentiments following the Qarmaṭi (another sect of extreme Shiism who latter sacked Makkah, killed thousand pilgrimages, damaged Kaba and even took sacred black stone to their capital Hofuf in Al Hasa) attacks on Baghdadi ḥajj pilgrims, when in 312/929 'Abbasid authorities imprisoned Ebn Ruḥ on the charge that he owed past-due taxes of huge money and, more seriously, that he had entered into correspondence with Qarāmeṭa to urge them to besiege Baghdad.

During Ebn Ruḥ's imprisonment, his protégé Šalmaḡāni assumed the full authority, going so far as to issue the Hidden Imam's decrees in his own handwriting (Ṭusi, p. 324), thus bypassing Ebn Ruḥ as the sole intermediary between the Imam and his community and leaving at least some of the faithful with the impression that Šalmaḡāni had access to the knowledge of the unseen (Ṭusi, pp. 304, 323-24; Eqbāl, pp. 222-24). From the confines of his cell in the palace of the caliph al-Moqtader, he issued a rescript (tawqī') from the Twelfth Imam denouncing his former protégé as an apostate in Ḍu'l-Ḥejja 312/March 925, just prior to his release from detention that same year (Ṭusi, pp. 307, 410). Ebn Ruḥ's dispute with Šalmaḡāni marks an important moment for the Nawbakhti family insofar as his rivalry with the third deputation threatened to unravel the achievements of Ebn Ruḥ and his fellow Nawbakhti theologians in terms of organization and legal and doctrinal reforms for the community, on the one

hand, and, on the other, exemplifies the importance of the Nawbakhtis' networks of patronage in Baghdad.

Shalmaghani had served Ibn Ruh in the secretariat of the hidden imam and had written many books dealing with legal matters for use by the Imami community. Among these was a Book of Duties (kitāb al-taklīf) that Shalmaghani had composed in close consultation with Ibn Ruh and upon his request; the contents had been approved by the jurists of Qum except for one ruling. Shalmaghani then fell out with Ibn Ruh and claimed deputyship of the hidden imam for himself. Ibn Ruh's reaction was to issue, in March 926, a decree purporting to emanate from the hidden imam which excommunicated Shalmaghani. As an insider of the secretariat of the absent imam, Shalmaghani knew, as did Ibn Ruh, that everything was up for grabs as possible, as he put it, "We were scrambling on this affair as the dogs were scrambling over the carrion. "

Under Ibn Ruh's influential hand, Šalmāgāni was executed, though he denied his guilt of any heresy throughout his interrogation and only affirmed his claim to be a representative of the Mahdi. The authorities ordered the bodies of him and his followers to be crucified and burned in Baghdad in 323/934 (Mas'udi, Tanbih, pp. 396-97; Ebn al-Aṭir, ed. Tornberg, VIII, pp. 290-94; ed. Tadmori, VII, pp. 26-27; Ḍahabi, VII, pp. 466-67). Controversy surrounded the works that he composed under Ebn Ruḥ's tutelage, such as his Ketāb al-awṣiā', Ketāb al-taklif, and Ketāb al-ḡayba. Shalmaghani used his claim to be the gate of the hidden imam to push Hallajian heterodoxy to the utmost, creating a dualistic religion that was no longer recognizable as Islam and identifying the Qa'im of the House of Muhammad with Satan. Particularly alarming was Shalmaghani's adoption of the late-Zoroastrian chiliastic oracles on the return of a Persian savior-king in connection with the idea of occultation as expressed in a poem by one of his followers:

Verily is He , God a unity without qualification
Uniting with every unitarian,
Mixing with light and darkness.
O Seeker of the House of Hashim
And denier of the House of the Chosroes
Of non-Arab descent is he who is indeed in occultation
In the Persian is the agreeable merit
As Lu'ayy once appeared among the Arabs

This follower of Shalmaghani, the jurist-turned-pantheistic-chiliast, omits all reference to the putative "son of Hassan," and like many Iranian converts expects the return from occultation of a savior from the Persian royal house. It is the collective memories that most of the Persians inherited all the way up to present times and they pretended to love the Prophet's family whom members are proven more than thousands around the world but Persians never install any family member of prophets to the highest authority as pretended love for prophet's descendants is a profitable asset to gain personal power but forbidden fruit for prophet's descendants to hold the power.

Ibn Ruh was the third deputy to the hidden imam and was appointed and succeeded by 'Ali ibn Muhammad al-Samari as the fourth and last deputy. He is essentially on the record for performing a

single final task: the abolition of the short-lived institution of occultation by the proclamation of the complete occultation to last until the end of time to keep the imamate business running which otherwise could be dried up in the desert by very short time. As average life span of human was running out and Mahdi did not show up than no option was remained for them to convince the people about the real existence of hidden Mahdi. During that time at least twenty four personalities were claiming deputies of the occult Imam and collecting one fifth income of the Imamate community and everything was out of control and Hassan ibn Moosa an-Nawbakhti, who counts the emergence of altogether 14 sects amongst the followers of Hasan al-Askari, each one with a different view on the future of the Imamah and the identity of the next Imam and Saad ibn Abdullah al-Qummi, who also lived during the same time, counts 15 sects, and a century later the historian al-Masudi enumerates altogether 20 separate sects. As Ibn Ruh's claim to reopened communication with the hidden imam had generated disturbing counterclaims of the putative deputies, it is not unreasonable to regard Samari as a cipher for the failed project to institutionalize central hierocratic authority in the form of occultation. For shutting down the unrealistic occultation project that was impossible to run by any conceivable way, the letter was devised and invented. He showed a hasty very short letter from Mahdi for closing the minor occultation and starting the major occultation as follows:

"In the Name of Allah, the Beneficent, the Merciful," O Samuri! .. Prepare yourself, and Don't appoint anybody as your successor, since the second occultation has started. Thus, my reappearance will not be realized but with permission of Allah, and after people become heartless and merciless and the earth is replete with oppression. Also, some Shi'a will claim they have seen me. Whoever claims this before the appearance of Sufyani and the cry from the sky is a slanderous liar".

We are extremely shocked with the letter. There is nothing spiritual credible message for mankind from the perfect guide, Lord of the Age of mankind that whole world was waiting for with highest expectation! No mention to strictly follow the Holy Quran and its true guidelines! His only mission is to fight with Sufiyani! He also forgets most important of all to curse first three caliphs who snatched away the Caliphate from Ali and praise the exulted rank of first Imam Ali! Even no complain about Abbasid and Shia scholars always empathized the reason for Imam's hiding was due the Abbasid's attempt to kill him as Mahdi was afraid in occultation! We are more surprised that most of the scholars did not analyze subject matters and its meaning of the letter carefully with forensic scrutiny. In the letter he who wrote it had employed fox canniest ambiguous wording but unknowingly imprinted much deepened untruth of its own subject by his own hand writing but unfortunately he failed to hide his falsifications and we will decipher and dissect every component slice by slice very soon.

The greatest problem is found in the difficulty of confirming the validity of the signatures which were brought by al-Umari and which he attributed to Imam Mahdi, especially the signature reported by Al-Himyari al-Qummi, as he did not mention his chain of transmission to the occult Imam, which makes it more likely that it was Al-Umari who wrote it with his hand, and attributed it to the Mahdi. Arjumand definitely thought beyond doubt it was uttermost fabrication that 'Amri's handwriting was circulated as handwriting of Mahdi in occultation and it cannot be anything otherwise by any practical rational reasoning. Interestingly so important divinely letter from invisible Imam coming from occultation should

reserve as holist relic as Jews Ark of Covenant at any cost but the last deputy neglected it or hide purposely and he showed it as copy by his own handwriting! There is no any reporter for the issue of signatures except Al-Umari himself. Al-Himyari did not say how he quickly believed the signatures while there was a controversy at that time among the Shiites on the truth of Al-Umari in his claim of being deputy? There is the possibility that Al-Himyari al-Qummi might have fabricated the signature himself and he attributed it the Mahdi. It should be classified as one of the greatest miracle that who is physically invisible virtually non-physical can write a letter on paper that has real physical formal existence with his signature on it!

Ibn Khaldun told, "Untruth is unavoidable in historicity that anyhow penetrates in the pen of the scholars as he sees everything filtered by the eye of his own local geo-cultural background and is bound to be biased by it when he collects selective information from the vast transmissions by other scholars or transmitters who are also themselves infected by their own environment". Untruth unavoidably is creeping with accelerated speed by multiple inlets from many non-verifiable sources in the descriptive literatures of science-religion as thousands of books are flooded in market place every years and creating mythology in collective fertile scholastic-mystic mindset of self oriented arrogances and most of the scholars are not satisfied with plain hard truth; for them plain truth is unhealthy and indigestible; they need fertile ground of formidable muds for growing up high banyan trees with torn apart inedible lucrative radiant fruits for their creative extra intellectual scores. In the introduction of those books it is crystal clear that authors wrote those as a paid scholar as a part of states or organizations sponsored curriculum or publication institution's business commodities and they are suffering from the dilemma of their own confusing understanding and more confusing messages they are trying to convey for more disarrayed publics by quoting thousand ambiguous murky references infiltrated by frosted regional scholastic glass from the past millennium. But untruth can be differentiable from the built up intellectual flowery gardens and much junk wild shrubs are reducible by careful re-examination from the neutral-secular unbiased standard platform.

The Shi'i martyrological account of the lives of the later imams overlooks the fact that the subsequent 'Abbasid caliphs were too weak vis-à-vis the Turkish praetorian slaves, and too preoccupied with the strong rebellions of the Zaydis, Ismailis and the Zanj, to worry about the rivalry of the late imams who were their non-militant weak 'Alid cousins like themselves. Some Imams were in good relationship with the Caliphs and regularly entertained in the Abbasid royal courts and 11th Imam was one of them. It is historically proven the brother of the Caliph al-Mu'tazz led the prayer on his behalf at the funeral of the tenth imam, 'Ali ibn Muhammad al-Hadi, in 868. When Hassan ibn 'Ali al-'Askari died in 874, the brother of the Caliph al-Mu'tamid led the funeral prayer. Shiite scholars claimed that Abbasid was responsible for early death of Hassan but it could be possible that some rebel extreme Shiite group that 10th Imam Hadi had ex-communicated earlier was involved in it. The above mentioned last communication letter is the proof of it that Imam did no have any enmity with Abbasid.

Abu Sahl al-Nawbakhti played a critical role in the darkest era of Imami Shi'ism at both the practical and the intellectual level. To ensure the survival of Shi'ism in the absence of an imam, he helped make the occultation of the imam a permanent feature of the Imami hierarchical organization. He also made occultation a central ingredient in the doctrine of the imamate, which, according to Iqbal,

he was the first to cast into the framework of systematic theology. At the practical level, the Nawbakhtis were close to Ibn al-'Amri, whose forceful daughter, Umm Kulthum, had married a Nawbakhti. Abu Sahl endorsed Ibn al-'Amri's unique hierocratic authority as only sole surviving member of the inner circle of the eleventh imam. The strategy chosen by Abu Sahl al-Nawbakhti and the former Mu'tazilites was to find a theological solution to the problems of imamate and occultation, using rational argumentation rather than adducing traditions. The rationale of any theological argument would tend to conjoin the occurrence of occultation and the nature of the imamate, thereby establishing the necessity of occultation. Abū Sahl had been asked whether the absence of the Imam for thirty years is not tantamount to the removal of the Imamate from the world. According to the testimony of Ibn al-Nadim, "He had an idea about the Qa'im of the family of Muhammad which no one had held earlier. This was what he used to say: "I say that the Imam was Muhammad al-Hassan but he died in occultation, and his son has assumed his authority during the occultation," and so it will be with his son's issue, until God consummates his dominion by causing him to appear." Theoretically if Imam can stay in occultation then no objection can be raised if he has family in occultation as God created spouse for Adam in his lonely life so Imam should have spouse in his lonely life in occultation if he is grown up not remain under age! All the rational argument to prove the occultation seems to be failure project and the bravado proved was difficult to sustain as time went on, and in his latest view, Abū Sahl may well have despaired of elaborating rational arguments and declared dead of Hassan's son in occultation. But son of a son of son entailment of Mahdi in occultation also seemed to fall in irrationality as time went on and at last one son with prolong undefined time period was prescribed for surviving Imamate.

Historically first claimed Mahdi was Mohammed ibn Hanafia, son of Ali ibn Abu Talib but for denying his Mahdism the famous tradition was attributed to the prophet that he would be from the family of Prophet, not from outside," The name of the divinely guided redresser (al-qā'im al-mahdī) is my name, and his father's name, the name of my father". Naming the absent Imam "Muḥammad" was not problematic, but renaming his father was not feasible. But surprisingly it was fitted with another Mahdi clamant from the outside of Hussain's family line which created very problematic dilemma for twelver Shia sect. Many of the mahdī traditions, including the one produced for the Nafs al-Zakiyya, gives the mahdī and his father the same name as the Prophet and his father and it means mahdism is over and ended with him. He was the descendent of 2nd Imam Hasan and His full name is Muḥammad ibn 'Abd Allāh ibn al-Ḥasan al-Muthannā ibn al-Ḥasan al-Mujtaba ibn 'Ali ibn Abi Talib. The majority of Shiites paid allegiance to him including the Abbasids Al-Saffah and Mansur in early period. That's why naming of the hidden Imam was problematic and prohibited, and Ibn Qiba al-Rāzī and Abū Sahl al-Nawbakhtī used the formula, "the son of Ḥassan b. 'Alī," for Mahdi instead of a name in their writings. the chief theologians of the occultation, from the Shaykh al-Ṣadūq Ibn Bābūya to the Shaykh al-Ṭūsī, preferred the formula, "the son of Hassan," for referring to the absent Imam, and avoided naming him insofar as possible for avoiding the controversy. But latter scholars invented that 12th Imam al Mahdī's name as Mohammed Ibn Hassan Ashkari.

Some narrations transmitted by Al-Saffar, Kulayni and Mufid from Imam Sadiq said that he was waging a war for the Imamate against his contenders: his uncle Zayd Bin Ali and his cousin and Al-Nafs al-Zakiyyah, on the basis of the will of his father, in addition to the issue of his possession of the weapon

of the Messenger of Allah, so also his ring, shield and flag. The problem however, was that Muhammad bin Abdullah was also claiming to be in possession of the weapon of the Messenger of Allah but Imam Sadiq denied its existence with the children of Hassan and he used to say "In their mention of the weapon, lies what goes against them, because they are not saying the truth..." At the same time they were contesting the imamate for their own behalf and blaming each other for lying and they all are from Ahlul- Bayt! When Nafs al Zakiyyah was demanding the imamate as well as Caliphate by claiming as the son of the Prophet, Abbasid Caliph Mansur wrote to him, "As for your statement that you are the son of the Messenger, Allah, the Exalted has said in His Book, **"Muhammad (peace be upon him) is not the father of any of your men,"** but you were the children of his daughter, it is a very close relationship, but it cannot inherit, it cannot inherit leadership. There is no Imamate among women. Fatimah has no inheritance as regards the Imamate. Cousins and grandchildren cannot inherit anything with the existence of the uncle. So, **Ali and the children of Fatimah cannot inherit the Imamate in the presence of Abbas".**

In the long introduction to the book significantly entitled **'The Perfection of Religion and Completion of the Blessing in Demonstrating the Proof of Occultation and the Removal of Perplexity'**, Ibn Babuya formulated his own explanation of the cessation of historical Imamate and occultation, which clearly amounted to a theology of occultation. In the preface, he tells us how he found the Shi'ite ulema of eastern Iran and Transoxania in doubt and perplexity because of the length of the occultation and the cessation of all news from the absent Imam. While preoccupied with this matter, the hidden Imam appeared to him in a dream and instructed him, **"Why don't you compile a book on the subject of occultation so that you become free of sorrow and grief?"** He says, "I woke up in panic to prayer and weeping, and to grief and suffering, until dawn broke. When I rose in the morning, I began composing this book, obeying the order of God's appointee (walī allāh) and His proof (the hidden Imam)...." Thus begins Ibn Babuya's theological introduction, which has the quality of translation from a dream in the form of a string of extended comments on the intermittently invoked Verse 2:28 of the Qur'an: "And when thy Lord said to the angels, 'indeed, I am setting a viceroy (khalīfa) in the earth.' After confirming that the selection of the viceroy is God's exclusive prerogative, that the viceroy must exist, be unique, and be infallible, Ibn Babuya explicitly affirms that in Qur'an 2:28 "is a strong proof for the occultation of the Imam! Sheikh goes on, "Through a just Imam the ants, mosquitoes and animals from the first to the last attain happiness, as proven by this saying: **'We have not sent thee, save as a mercy unto all beings!'** (But it is well-known and addressed not to anybody else but exclusively to only Prophet Mohammed alone by God) (Qur'an 21:107) . . . We therefore say there is a need for the Imam for the world to remain in the state of well-being". Fallacious reductionism is turned into fractal geometrical circular loophole of hallucination where sheikh found in his consciousness dizziness pond a myriad ghost image of the lord of the age is playing occultism with the fancy luck of the mankind that is allegorically embedded in those verse! Having thus moved to a high level of abstraction far above the actual existence and succession of an individual, "the son of Hassan ibn 'Ali," Ibn Babuya is ended up with self-enlightenment that the enemies of the Shi'a who deny the existence of the Imam in occultation ignore God's wisdom and miss the manifestation of truth". Ibn Babuya did not feel ashamed of transmitting extensive life of Buddha of his seclusion period of mediation under Bodhi tree and public preaching period from family life as a sort of qaim in occultation for Mahdi as Three Unknown Buddhist Stories in

Persian and Arabic Version was available to him which also proved that he believed occultation could not be extended beyond average human life span. But failure of his logical reduction for concrete evidence of occultation and realization of self defeat transformed him more arrogant in his pursuit which was turned from emotional madness into total insanity of more superior complex and he further stepped into more drowsing logical absurdity for threatening of emotional blackmailing to demonic partisan by sinister dictum, “the case of he who believes in the Qaim in his occultation is like that of the angels who obeyed God Most High in prostrating before Adam, and the case of he who denies the Qaim in his occultation is like that of Satan in his refusal to prostrate before Adam”.

When his Mutazilite opponent pushed him into a corner by asking, “How is it possible for you, a proponent of Justice, to believe in the Imamate of a man whose birth is not certain, to say nothing of his Imamate; and whose existence is not certain, to say nothing of his occultation? And now so many years have passed that those of you who believe say he is a hundred and forty five years old! Is this possible in reason or revelation?” Shaikh Mufid’s reply was a modified form of a fallacious argument used by Ibn Qiba al-Razi a century earlier.” No Abbasid Caliph or anyone else from the Quraysh is infallible, “so I know, by rational demonstration, that the Proof of God (Hujja Allah means Mahdi) must be someone else, even though he is not apparent. For the Proof of God (Mahdi) can only be someone who is protected from sin and error. . . **So he must be in hiding**”. By this circular logic Shaikh Mufid thought he proved existent of Hidden Imam and the validity of occultation! Thus Shaikh Babuya and Mufid created ahistorical Mahdi from hodge-podge chaos fields of fudge factors that did not require any historical concrete evident and truth. If anybody wants to have postmortem on Mahdi they say,” Forget about minor issue of contextual deficiency and not trouble yourself for historical-genealogical discrepancy or authenticity but concentrate yourself about greater field of eschatology that is established already with philosophical logical argumentation of finest intellectual achievement and look at the tremendous esoteric aesthetic artistic superb beauty in Mahdi theology; as **beauty is truth so truth is Mahdi**”. Cultural baggage amalgamation in purest transcendental thought is taken roots in deepest faculty of subconscious mind and this inner foamy thought is bounced back in visible spectrum of conscious label and projected as angelic plasmid formless radiance entity which is transformed as virtual visualization in the shape of Mahdi; so they idealize Mahdi must exist in invisible realm who must manifest physically before end of time. With same spiritual troubled exhausted parapsychological puzzlement the scholars of Hinduism idealize returning of Krishna, Shiva, scholars of Buddhism idealize returning of Buddha and the scholars of Christianity idealize returning of Jesus projected in the screen of their mental tortured mediated dizzy-darkness as a replica of their own inner foamy thought as everybody would come back victoriously at the end of time with their own glory manifestation. Mental screening of self replica from subconscious fuzzy thought creates intellectual barrier for enlightenment of the soul to real truth. If anybody never goes beyond the bottom of layer sub-layer structural built up deification of cultural theosophy by reaching the substratum solid foundation limit and rectifies his own intellectuality in unbiased platform based on conventional integrity of truth, he is lost in jungle of localized multiple gods mythology.

When the logical sequences is broken down at the threshold of fundamental limit of foundation of knowledge but the scholars further step forward pretending to knock the door of unknowable for

counting their intellectual scores, they drowse themselves into fathomless unreality to catch golden mermaid fish from ocean of divine void at hands but when some one tells the hand is holding nothing but empty, they say they have precisely valuable as emeralds in the fist but cannot be visible by ordinary eyesight as their finger tip contains parallel world greater than visible physical world where ultimate reality in formless foam is living who is instantly popping up into existence for the deputies who are the doorkeepers of the invisible virtual reality but submerging instantly again in nonexistence for the infidels. But it is nothing but the replica of his own subconscious thought is projected in his conscious spectrum. Same is true for Jesus, Krishna-Shiva-Buddha to their respective intellectual hammering mental torturing spiritual screen projection of the dizzy-devotion of scholars and same thought replica got accommodated in the field of science under the pretext of Copenhagen interpretation of quantum mechanics where eastern philosophy is transformed into western science with universal declaration that since science is truth of entangled magical non-locality so truth is gnostic thought of Hinduism-Buddhism-Catholicism.

On the persuaded principle lines of Shiite pathological uncertain conjectures we can extend it further with certainty and theorize a psychological non-falsifiable **Imami Hypothesis**: if any case, Hassan Ashkari had really a son and grown up as adult in front of everybody he would obviously claim twelfth Imam of the community but would most certainly refuse to be the expected Mahdi with strongest possible voice as most of the previous Imams had refused earlier otherwise it would surely unmask the pretention of infallible divinity that nobody can attend and Mahdi has to confront the exam of the unattainable by doing tremendous miracles greater than the Jesus and he would face worst humiliation after failed miraculous achievement at the end as it is obvious he will fail in expected mission. He would tell his son or his grandson or his great grandson might be the expected Mahdi in distant future just to keep futuristic expectation alive and the number of Imams would go on increased from twelve up to unlimited number because he surely knows very well that it is impossible for him to fulfill the high expectation of unreachable destiny of perfect order of heavenly realms that the community is dreaming which is beyond his control and beyond the divine plan of God. It will be ultimately ended up in somewhere with increased counting number in occultation. We already found Abu Sahl was forced to theorize by breaking the twelve Imam limitations numbering by forecasting a thirteenth one that hidden Imam had left a son in occultation. Those who at present claiming descendants of the prophet like Hashemites dynasty of Jordan or Alaouites dynasty of Morocco are mostly forty two to forty fourth generations from his daughter Fatima and twelfth Imam had ended on tenth vertical generation, so they are lacking behind by at least thirty generations gap. These thirty generations can be called as compacted generations in occultation. As the number of Imam would start to increase so the dreamed destiny would be thrown forward in further distant future. It started with Imam Jafar when he found that people came to him with extra ordinary demand that could not be fulfilled, so he categorically refused to be expected Mahdi of that kind but keeping their desperate dream alive he told might be somebody else in future. So it was refused by his son, grandson... up to last living person Hassan and than the impossible task of unreachable destiny is thrown into the shoulder of unseen invisible Imam in occultation to be accomplished and marvelously lucky enough, he has no chance to refuse to do it and no question can asked if he is capable for it as he has no physical contact with anybody! **Most of religious eschatological futuristic books are ended by saying Mahdi and savior would do a long lists of so**

and so, but no question is put forward what would happen if the expected one would fail to accomplish the job? Will it be another occultation in that case and another manifestation in next uncertain future to complete the incompletes and so on? How it would be than impossible that Hidden Imam did handover the responsibility to his hidden son and so on and so on but it is unknown to Imamate people since no contact is possible? It was also rationalized by early Shiite scholars that, "the Mahdi must be hidden without any physical contact with anybody", and a lot of books were written for the wisdom and benefits of occultation of Mahdi. It is like mathematical incompleteness of Gödel theorem that a full axiomatisation of a formal system such as arithmetic is impossible, so the Mahdi manifestation in nearest future is impossible as incompleteness of Imami functionary will force it to additional future Imami generations for its completeness as summation of components always lacking behind the whole which is greater than sum of its parts ; it will always be required undefined additional distant future at end of time for actualization and must be kept in unseen as visibility distorts invisible realm of its unlimited fractal heavenly spectrum of quantum super supposition in implicate order of unreality as consciousness always distorts heavenly scenarios of sub-consciousness supra-quasi stage of spiritual mind. Holy Quran is the ultimate book divinely guarded for mankind is prescribed for the guideline to follow that is even early Shiite prominent scholars agreed upon even Sheikh Kulayni was forced to say crystal clearly in his usul al Kafi introduction about his own ocean large books for its final anchor, "it is impossible for anyone to distinguish the truth from the untruth when Muslim scholars disagree upon statements attributed to the Imams. There is only one way to separate the true from the untrue reports, through the standard which was declared by the Imam: "Test the various reports by the Book of God; whatever agrees with it take it, whatever disagrees with it reject it". So Kulayni is forced to admits the benchmark limit that no Imam, no Mahdi can cross and go beyond Quran that is unique in divine wisdom which cannot reproducible in partly or totality by combined efforts of Human intellect with any other extra-terrestrial possible intellect and it declares, "Who is more unjust than one who invents falsehood against God or rejects the Truth after it has come to him? (Quran 29-68). Any highly capable extraordinary personality can fulfill some of expectation and not all that man dreams for. Earth is not heaven, it is full of struggles of hardship mixed with sad and happiness that God created on divine purposes and any heavenly expectation is doomed to fail but most of the people have dreamy psychological high expectation he always looks some how to be actualized on earth personally or collectively by the divine help of any supernatural entity named Mahdi or by any other name. It is a dream line destiny of human psychological thought and self created utopian idol seated deeply in subconscious label of human mental faculty that in time of distress when his conscious becomes loosen he dreams quasi-angelic self whispering syndrome of supportive somebody arrived in sleeping beauty scenario conveying condolence for future struggle for better life. But final battle of good and evil at the end of time and the victory of goodness over evilness is not at all Islamic terminology but Zoroastrian.

Everybody is not prepared mentally to accept the hard fact that what is supposed to be happened in the heaven with everything in perfect orders never can happen on earth which is designed as test ground field for justifying among mankind who would fit for perfect world in heaven. It is the deepest parapsychological deficiency and suffering of human mind that overshadows his intellect. But most of the people try to avoid to be tested by any means and hope to believe in a Mahdi or savior who in his supreme divinely capability would snatch his devotees directly to the perfect world and the same

functionary dreamy job is also prescribed to Jesus," **Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the sky: and so shall we ever be with the Lord"** (1 Thessalonians 4-17). Most hardest and central subject of religion is the Day of Judgment where God would judge everybody's personal deeds in details that are written down by appointed angles but most people try to avoid it by submitting himself to Buddha-Shiva-Krishna, Jesus or Mahdi who is thought to be capable to take their devotees directly to eternal adobe and some eastern exotic sects invented various mediation theories of self prudent I-am-ness ego-conscious enlightenment that most of the time is ended up by bounced back in Mandelbrot mirror image of neurological functionary and logical circular loophole of immortality thought of I-am-ness is replicated in deeper fractal patterns of macrocosm-microcosm indifferent visionary as it is what nothing more than he gets in mental pictorial vision to whom he mediates in dizzy-devotion of constrained supplication. So, deceitful **I-am-ness** egoistic realization can never uplift anybody above from the hard fact of God's final Judgment Day on which God is along supreme authority of retributions and the momentum ecstasy of self arrogance as **Aham Brahmasmi** (I am God) and **Anal Haq** (I am truth) is same coin of peripheral fractal boundary that binds his spiritual destiny on that illusionary perception of mirage of truth that prevents him to walk on straight path demarcated with crossing limitations and in contrast, on the day of Judgment God will bring out the unprecedented witness against the blasphemous ego flaming utterances of the theologist-spiritualist," **On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they had done,"** (Quran 36-65). Only a prophet strictly maintains the fundamental of the way and its destiny as 'I am the way to truth but not I am ultimate destiny of truth' and that differentiation is prerequisite for anyone to comprehend the reality of unbounded creator's unlimited attributions beyond anybody's circular thought and failure of its comprehensiveness never be fortified as solid foundation that whoever tells or writes whatsoever in what's hermetic spurious ambiguity "'As above, so below' contains deepest intelligent mystic meaning of how creation becomes creator rather than meaningless words combinations that contain nothing but as empty quarter is presumed to hold gnostic conjecture of wilderness so in vain thousand renowned world scholars of the millennium has wasted valuable times for deciphering the secrete puzzlement and gone astray.

As in absence of space-time reality of quantum gravity, science becomes unintelligible for its forecasting of the collapse of space-time which is fundamental of science, so in absence of fix time frame limit for actualization of Mahdi's appearance, Imamate becomes unintelligible for its forecasting of undefined time lapse of end of time in religion which leads the existence of Mahdi is unknowable as well as unreasonable. As consciousness causes the collapse of the wave function of super supposition in implicate order in theoretical science so somebody needs to hammer his consciousness into unconscious for finding Mahdi in un-collapsed reality in theoretical religion. But as Ibn Babuya was hammering his head at the wall of minor occultation for unintelligibility of wisdom so he would have committed suicide suffering of crazy madness of mental torturing from incomprehensibility of major occultation if he would alive and discovered the reality that maximum possible human life span had elapsed and no sign for advent of Mahdi in nearest horizon; so it would have happened to grand master Mufid, Kulayni and many others as the largest bright stars in the sky have been collapsed into black hole dead body knowledge by their own excessive heavy burden they had loaded with them. **Lord of the age**

swings in the wave of the age but can't anchor at any edge of the age as the strong propulsion turbulent for reaching him creates bigger waves to carry him further distant at the wave-crest of the age. As Ghazali wrote for refuting Ismaili Shia doctrine of Fatimid dynasty who were strongest in power than the twelver Imamate at his time and it was titled as "Hall of shame on Batiniya", so he would have write same about Imamate Shia if he would alive during Safavid dynasty with its hidden Imam's deputation ministerial disturbing activities. Contemporary Muslim scholars interpreted the term Ghazali used that time is in this millennium as its intended meaning Batiniya as Rafidia that was first used by Zayed Ibn Ali (the grandson of Husayn ibn Ali) for those who rejected and cursed first three caliphs of Islam with its general meaning all Shia sects accept Zayedi. Ghazali's prescribed hall of shame on Batiniya is still entailing its continuity directly with present 49th Imam of Nizari Ismailis Prince Shah Karim Aga Khan IV and his subordinate populace to whom he is god incarnate.

First deputy of the 10th Imam deliberately chose a wrong personality, weaker in mentally and physically as forecasting of family heredity law we have proposed, Hassan Ashkari, the second son of Ali al Hadi as 11th Imam instead of his younger brother stronger personality Jafar who frankly denied any knowledge of unseen but the deputy needed somebody pretended to have knowledge of unseen and the deputy needed someone who would be proved unfitted and willingly would handover all Imamate activities to him so he could run his business of collecting khum one fifth incomes of Shiite community. As Amri was already upper hand in authority than the Imam Hassan and his early death at young age brought more opportunity for him for selecting next 12th Imam who must be under his total control and unreachable to anybody so everything would be under grasp of his fist. If Jafar Bin Ali became 12th Imam as he was also contestant candidate for 11th Imam, he would be ordinary Imam who can explain religious jurisprudent rulings as per his knowledge, nothing more; but for running the one fifth income-taxes collecting corporate business there needed extra ordinary miracle claiming infallible superman, good fortune telling one as a proper business asset. Jafar was not strong enough to stop the historical calamity of physically visible Imam turning into invisible non physical Imamate at that crucial conjunction to divert Shiism in a moderate way but on contrary he was violently ex-communicated as lair by the invincible hand of greedy deputy and Shiism had gone totally out of control from any family member of Ahl-al Bayt. The Ithna Ashari (Twelver) Shia thus abandon Jafar, a member of the Ahlel Bayt, and instead trust and follow unreasonably a non-Ahlul Bayt personality Uthman ibn Said who himself pretended to perform minor miracle as a deputy of greatest miracle performer. Accordingly Shia sources describe Ja'far as a worldly and pleasure-loving man who in order to become the Imam had used various deceitful repressive means in the presence of al-Mu'tamid and more than once has tried to slander those who upheld the Imamate of the infant son of al-Askari in concealment but Amri talently handled Jafar the lair by depriving him two times to be 11th Imam as well as 12th Imam and snatched the Imamate authority under his strong grips. Shia sources also described Jafar al kazzab(Jafar the lair) was most evil person who with his son left no stone unturned in his enmity to Imamate of Hasan Askari's unknown son to get Imamate in his control from Amri but Imamate was secured from ahl al bayt by charismatic suppressive hand of Amri! From then Shiism needed mythical shadow member from the descendants of the Prophet not from the really existing any family members of the prophet to whom Shiite leaders already declared as imposter. Thus the Imamate was started as embryo in the name of Ahal al Bayt claiming rest of the Prophets companions were imposter and after a few generation when it

was fully grown up and started to produce profitable fruits than it became most valuable asset of the deputies who captured it tightly as a forbidden fruit out of reach to Ahal al bayt and all the members of Ahal al Bayt are declared imposters! Even no deputy for Mahdi was appointed from Ahal al Bayt as they were most untrustworthy! Thus Amri became sole savior of the Imamate from tyrant enmity hand of Ahal Bayt and the handicapped Imamate without any real succession was fallen under guardianship of Al Amri's intensive care unit! The physicians tell intensive medical care unit is empty behind the locked door but Al Amri says, "don't trust lair physicians who are only expert on body not on soul, we imported most brilliant Gnostics of perfect mind to take proper treatment for the life of perfect guide." They say, "Narrow minded physicians only have knowledge of spatiotemporal existence and they are blinded with sense perceptions but we are capable to penetrate beyond Planck measurement limit to unlimited manifolds many world's spirituality. Perplexity of born-unborn limitation is illusionary headache like immortality-suicide super suppositional indeterminacy of quantum mysticism. From pre-eternal time, prior to existence of cosmos it is written in secret foundation book of knowledge that for the unfathomable benefits of mankind the 12th Imam must be invisible forever..." They gets what they needed the most powerful spiritual oriented virtual real-estate of Mahdism to run a most profitable business empire at that time and if the secret is flashed out the khum-business has to shut down so 12th Imam must be hidden in occultation and the deputy would be sole doorkeeper of unknowable Mahdi for collecting huge influx of money in his name from the distant districts by his agents. Mahdism has thus been for centuries the inveterate enemy of Shiism, and the Twelvers have proven exceptionally talented at suppressing this enemy hidden in occultation.

For suppression of Jafar's Imamate they needed double edge weapons which they got by appointing highly paid scholars who wrote philosophical books with rational argumentation about the benefit of unknown but necessary wisdom for occultation in one hand and on the other, for logical foundation of impossibility that Imamate followed horizontal line after 2nd plus 3rd Imam Hassan and Hussein, so it would be proved that horizontal line of 11th plus 12th Imam was impossible and it must be vertical to Hassan's son who was born or unborn, visible or invisible, it did not matter as the occult scholars theorized the non-existence of a Imam at any time was impossibility. As financial institutions can always employ the top ranking intellectuals of age so lot of books were written by highly paid most influential sophist scholars for Shia community to indoctrinate about it to prove that Imamate of Jafar bin Ali, brother of Hassan bin Ali was impossible and as existence of Imamate was rationally essential eternal truth so it must followed in vertical line to progeny of Hassan who was ended in occultation. Amri and Nawbakhty family controlled large financial empire so they spent a lot of money to create scholastic backbone infrastructure by producing some brightest scholars who wrote lot of books about occultation as its modern counterpart Aga Khan family are spending a lot of money for producing a lot of scholars to provide logistic intellectual supports for Nizari Ismaili living Imamate as incarnation of God. The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in every society from past to present. Those who manipulate the unseen mechanism of society constitute an invisible government which is the true ruling power of the country and the citizen's brains and minds are molded by intended psychotherapy with complex doctrine implantations largely by men whose names most of times are remained behind the thick curtain and never identified. As quantum gravity is final product of a collection of collection of dozens of model theories by

scaffolding one upon another on shaky foundation over centuries by dozens of scholars for model world that is still struggling between potential possibility and physical reality so the occultation of child Mahdi is also final product of a collection of collection of philosophical arguments by scaffolding one upon another on shaky foundation over centuries by dozens of scholars for model Mahdism that is still struggling between potential possibility and physical reality irrespective of its historical brake down with genealogical biological deficiency and if any component is proved to be wrong or weak than the whole castle is collapsed of its unbearable burden and enlightened architects will put the debris as holy relics in archeological museum for future viewers.

But by theoretical rational arguments, occultation can be established in its abstract format of impersonal existence of unknowable but it is improvable virtually impossible in practical bio-physical real human life to be actualized for following reasons:

- First:** No child can survive alone without any adult's care to provide foods and other natural requirements.
- Second:** No human physical body can last long without foods and drinks.
- Third:** No child isolated from physical world can acquire any knowledge empirical or spiritual alone without providing by somebody or teaching to read books.

These are biologically medically scientific empirical truth and backed by the Holy Quran. "We did not fashion their physiques, so as to enable them to live without food, nor did they live forever" (Al Quran 21-8). Knowledge only can be acquired by hearing from somebody that is transmitted from the true sources and some empirical knowledge can be acquired by logic. "This is part of the tidings of the unseen, which we reveal unto you (O Messenger!): You not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor were you with them when they disputed..." (Al Quran 3-44). Prophet did not have any knowledge about the past; he only knew what was revealed to him and he did not know anything about the future." Say (O Prophet Mohammed), "For myself I have no power to neither benefit, nor power to harm, save what Allah will. If I have knowledge of the future Unseen I should surely have multiplied all that is good, and no calamity would touch me; I am but a Warner and a herald of good tidings for those who have belief in God "(Al Quran 7-188).

Historically whenever a royal family was killed by any tyrant revel and a luckily surviving child prince was smuggled to a boarder land or isolated hill tracks area by a wholehearted adult supporter and trained him for reclaim the throne at his youth and that was originally meaning of the Arabic term 'qaim (sudden appearance from hiding)'. It happened in most of historical resources just like the childhood story of Cyrus the great and many others like as Safavid Shah Ismail's childhood or legendary childhood of Krishna and it always happened within decades in the lifetime of same people's presence. It was crystalized in poetry of al-Sayyid al-Himyari who was kaysahite (follower of Mohammed ibn Hanafia) wrote it as to honor him as he was thought to be al qaim al Mahdi:

"That the one in authority (wali al-amr) and the Qa'im . . .
For him [is decreed] an occultation; inevitably will he vanish...
He will pause a while, then manifest his cause
And fill all the East and West with justice...."

But without any training or supporting by any adult or a group of early supporter's of past king it never happened with a child alone. So totally isolated by occultation for long period suddenly a child would be manifested as grown youth with all physical strength and practical knowledge and establish a godly kingdom with a distant future generations is a very fancy fairy tell even any fanatic storyteller would feel on shame to carry on. It was first started as non Islamic political terminology by some Yemenite people who converted to Islam but felt their aristocracy subjugated by Arabs who never had any glorious kingdom and used to say, "Surely one day a qaim al Mahdi will be born in royal family; suddenly he will manifest to conquer the Arab and bring back the glory of Himyarite kingdom". Same collective mnemonic mindset was inherited by the Persian, Egyptian, and Syrian, Armenian, Central Asian Turkic and all surrounding ancient glorified god-king oriented people claiming their own version of Mahdi who would subjugate the Arab for reviving their own glorified kingdom as never Persian or Byzantines or Yemenites thought they would ever fall under Arab dominions. So the stories went on by the storytellers- Mahdi marched with his soldiers from Yemen to North, Mahdi marched from Khorasan, Mahdi marched from Damascus so and so, and they would do so and so and vice versa but surprisingly no Mahdi would settle in Medina, the first capital of caliphate! Islam came with pure divine messages of uniquely oneness of supreme God for mankind irrespective of any family-tribe-nations differentiations to destroy all these idolatry of family proudness, tribe proudness and nation proudness and declared, "O mankind! Surely We have created you from a single (pair of) male and female, and made you into tribes and nations so that you may know one another (and so build mutuality and co-operative relationships, not so that you may take pride in your differences of race or social rank, and breed enmities). Surely the noblest, most honorable of you in God's sight is the one best in piety, righteousness, and reverence for God. Surely God is All-Knowing, All-Aware", (Al Quran 49-13) but family-tribe-nation proudness was re-emerged under the pretext of Mahdism.

In our early book we proved that all the messianic prophesies of Persian, Aryans, Jews and Christians that were embedded in their fragmented books were ended up and actualized by the advent of Islam. All the prophesies had their time limit periods and all were over centuries before but failure of its understanding and some arrogant people's prudently refusal of understanding it and their further extension up to continuous undefined future and lacking of self-ego controlling cause tremendous human bloodsheds for thousand years. Most of the scholars of those nations extended their prophecy out of the books and out of the timeframes and now are forecasting for the future still to come and all of these prophesied are mingled into Islamic periphery. Christian Bible and very controversial book of revelation is ended with last verse by saying of Jesus, "I am coming soon! ...I will repay everyone for what they have done (Indicating Roman Empire)... Yes surely I am coming". ... Even so, come quickly, Lord Jesus". The author of Revelation had experienced a catastrophe who wrote his book not long after 60,000 Roman soldiers had stormed Jerusalem in 70 A.D., burned down its great temple and left the city in ruins after putting down an armed Jewish revolt. For some of the earliest Jewish followers of Jesus, the destruction of Jerusalem was incomprehensible. They had expected Jesus to return in their life time "with power" and conquer Rome before inaugurating a new age in their life time. But Rome had conquered Jesus' homeland destroying the temple of God instead; everything had happened totally opposite as expected and the author of Revelation was trying to encourage the followers of Jesus at a

time when their world seemed doomed and second coming of Jesus intimately indicated his journey to Rome for retribution. And "For as the lightning cometh forth from the east, and is seen even unto the west; so in this manner shall be the coming of the Son of Man-" (Matthew 24-27), although here this son of man prophesy was clearly indicated for Ishmaelite prophet to whom the task of liberation of Jerusalem from Romans was entrusted by God but Christian scholars tried to prove this verse as indication for second coming of Jesus. Idea of second coming of Jesus thus penetrated in Islamic thought from Christianity who converted to Islam and some scholars interpreted a Quranic verse by the eye of that pre-concept mindset.

Muslim scholars found no objection in second coming of Jesus and thought if Jesus would come back and since he was a Muslim so it would be great glorification of Islam and a lot of Mahdi stories were circulating around. From Islamic point of view return of Jesus is always welcome but for Jesus himself it would be most difficult and crucial task to take shelter in Muslim land silently as a coward asylum and it would be against his dignity as one third world populations had deviated from his teaching and he could do nothing? Hassan al Basri theorized, "there is no Mahdi accept Jesus's return" but others theorized Mahdi would come as well as Jesus would come to fight the dajjal and both would come as the same time in Damascus mosque as hadith attributed to the prophet although there was no mosque built there during Prophet's time. All these stories were fabricated during Umayyad period and its all socio-politico-religious aspirations were centralized in its capital Damascus and strangely no fight would be held in Baghdad as no hadith referred anything about the seat of Abbasid caliphate! It is single enough reason to declare most of Damascus oriented Hadiths are fabrications during Umayyad Period.

Any rational thinker would question why Jesus would come in Damascus for what to do there in stead of Jerusalem! The second coming of Jesus would create a big dilemma for himself; he would take his seat in Muslim land or Christian land? In case even if he really comes there for practical reasoning Muslim leaders would request the hardest job for him, "We have troubles still we can handle Damascus. You have greater better responsibility to your community that had gone astray after you left. You must instantly march to Vatican in Rome; you cannot be as Jonah who was afraid to go Assyrian capital Nineveh. they are most deviated people from your teachings; with your miraculous activities it is your prior job to force back the Pope and his subordinate priests to straight path by convincing the truth of your mission, and as the prophet Abraham destroyed all idols in temple of Nimrud in Babylon and Prophet Mohammed destroyed all idols in Makkah, you have to destroy all the idols and statues in the Basilica that are mocking at you. They thought you taught them, "Thou shalt not make unto thee any graven image except me: nor any likeness of any thing that is in heaven above, nor that is in the earth beneath, or that is in the water under the earth but except me. You shalt not bow down thyself to them except my graven image"... You must break down by your own hand the graven image built up on your name that they engraved on stone decorated with gold and silver. But be careful, don't seat on the throne of Satan that they created in Basilica to adorn you. You have to be more careful about missile attack and atomic bomb that anti-Christ may strike upon you from unidentified location by GPS system with precise identification and you need more extreme miracles by your shouting 'beelzabul' with index finger indication all missiles would retreat back to its launch-pad and you must have to find strongest electromagnetic shield may be made of angelic interface around you for protection. Once you failed in you lifetime of Roman period to convince them and your disciples tried driving them the out of Jerusalem, capturing Rome to start a new age of true religion but now if you fail again in Rome...hall of shame ... lets pray God for success".

In the last communication letter we found that Mahdi would fight with Sufyani. But who is Sufyani? Umayyad Dynasty was divided in two parts: first short part was Muawiyah ibn Abu Sufiyan and his son Yazid for short period and longer part was Marwanid family who hold the throne for rest of the

time until it was overthrown by Abbasid and Abu Sufiyan's own Family never got any chance to get it back. When Umayyad Marwanid power was declining the grandson of Yazid had chance to get himself released from prison and he gathered some supporters and soldiers behind him with expectation to restore Sufyan authority over the caliphate. His full name was Ziyad ibn Abdullah ibn Yazid ibn Mu'awiyah commonly known as Abu Muhammad al-Sufyani who assumed political leadership of the revolt and issued a claim to leadership of the Umayyad Caliphate even claimed as Mahdi to bring back the glory of Umayyad dynasty which was ironically actualized not by him but by Abd al-Rahman (Abd al-Rahman ibn Mu'awiya ibn Hisham ibn Abd al-Malik ibn Marwan) in very distant land of Andalusia about whom even Abbasid caliph Mansur praised as the Falcon of the Quraysh tribe and the glory of Umayyad in Andalusia was turned into the most richest and cultural nation of Europe, even the Saxon nun Hroswitha from distant country Germany, famous in the last half of the 10th century for its Latin poems and dramas, called Cordova with its paved streets of night lightings as the Jewel of the World. Abu Mohammed al Sufyani was reaching out for support from other Umayyad nobles and they were known as Sufyani. At the same time at least three Mahdi one from Hassanid family (Nafs al Zakiyah), one from Hussainid family and one from Abbasid (Abū al-'Abbās al-Saffāh) were trying to capture the caliphate but most of time Hussainid Mahdi (Jafar al Sadiq) was silent supporter for Hassanid Mahdi and Abbasid Mahdi both. So the storytellers fabricated these as hadiths as like as, "Sufyani will march with his soldiers to Makkah...so and so and Mahdi will confront so and so and kill him" and that time nobody found any discrepancy about the descriptions about Mahdi's fighting with sufyani and historically at least three Mahdi from three front lines from Ahlul-Bayt were present there. Historically Sufyani group was destroyed by Abbasid but rumors were circulated leader was not killed but hidden somewhere. As many claimed Mahdi were also killed in those power struggles like as Nafs al Zakiya, but the story was circulated that they did not die but hidden in occultation. So the further stories went on as soon as Sufyani would arrive again at any time at any place immediately Mahdi would manifest himself to kill Sufyani. So what was happened in past becomes futuristic story that is still alive in mythology to be happened in future and thus the arrival of Sufyani is inserted in hidden Mahdi's last letter as a sign of future event of preconditioned clause that Mahdi can't come unless Sufiyani starts atrocity.

The meaning of a complex expression is determined by the meaning of its constituents and their method of combination. Every expression is only a scaffolding or schema of concepts together with their necessary relations to one another. Singular terms might be associated with functions whose arguments are possible words and whose values are objective in those words. But if the constituent element contains wrong information than the scaffolding of whole complex expression is suffered from more misinformation that might collapse in the ground of absurdity. From its constituent elements of wrong information the letter is suffering from multiple liar's paradox and failed to be a structural reality for expression of truth. Nobody can combine a lion's head with goat's body joining snake's tail and tells it is not mythical but a true living miracle chimaera evolved in modern age and linguistically all components contain biological fact so the combined statement must be true. A most fraudulent letter ever written in the world by the last deputy from non-existent mythical Mahdi with double layer of falsified subject matters makes it triple layer of falsifications that not even wrong but very far from to be qualified and failed to be a true statement and those who think it contains any slightest truth are suffering from the heavy burden of fourth layer of dark ignorance that have drowed them beneath the bottom of the ocean of unavoidable untruth that had crept in thousand books by generation after generation by unawareness of the most brilliant scholars that solely had relied on unjustified faithfulness of others transmissions without scrutinizing its geo-political historical multifaceted conflicting circumstances.

The letter also contents the cry from the sky and the idea is borrowed from a childish thought embedded the Bible, "The Lord will descend from heaven with a Shout, with the Voice of the archangel"

(1 Thes. 4: 16). The story went on: when Imam Husain was being killed in Karbala by Yazid's soldiers than beforehand Gabriel was ordered to rescue him as first priority but unluckily Gabriel was late to arrive in the field. Since then Gabriel was lamenting with tears flowing from the eyes that he was unable to save Husain and Gabriel was given a last chance for repent that whenever Mahdi would manifest himself to kill Sufyani, immediately Gabriel would declare with loud voice from the sky that, "truth is with Mahdi's side and he is the winner". From that moment Gabriel always stands by for it and with surprise to all that voice of Gabriel will be heard by everybody in the world irrespective of any language barriers and geographical distances and everybody will understand! **Very childish thought comes from the mind of a child Mahdi hidden in occultation or he who first described it thought how marvelous convincing statement he invented for the fairy world!** Personally when I was child and heard from mother about the Yaum al Kyamah (Day of Judgment) and mother told me, "nobody knows when it will come, only God knows", I thought I had a easy solution for God's intention to be known! when God would plan for it, God would tell Gabriel to write **"Yaum al Qiyama is very near within a few days"** in the night sky with very big alphabets connected with very bright stars so everybody would know by reading and be mindful about it", and virtually many times I dreamed and enthusiastically looked in night sky for searching the writing sign! Sometimes I thought even though afraid to be alone but surely one day **I must walk to the distant village where the blue sky had descended and touched the high trees of the village and I would walk up ascending in the sky to the throne of God to talk with him!**

Occultation of Mahdi is often compared with second coming of Jesus by telling if Jesus can stay long time in the sky than why Mahdi can't stay hidden in earth? Idea of second coming of Jesus of Christianity was borrowed from Jewish thought and they got the idea from another childish story of Enoch and Elijah which was great misunderstanding of their scriptures.

"By faith Enoch was translated that he should not experience death" (Hebrews 11-5), some scholars interpreted as his eternal life in heaven but we find, **"And all the days of Enoch were three hundred and sixty-five years. And he walked with God, and was seen no more: because God took him"** (Genesis 5-23). It is interpreted as he died at three hundred sixty five years old.

"And Elijah went up by a whirlwind into heaven" (II Kings 2:1, 11). From these verses Jews scholars thought Elijah was immortal staying in heaven and he would return again in near future.

A few years latter a letter came from Elijah to Jehoram, **"This is what the Lord, the God of your father David, says: 'Because You have not followed the ways of your father...but have walked in the way of the kings of Israel...you will have great sickness by disease...'"**(II Chronicles 21:12-15)

From the substances of the letter some scholars proved Elijah did not go into heaven at all but transported nearby place away from those people from where he was observing them from distance and Elijah had natural death after few years. Same is applicable to interpret the Quranic verse 3-55, "And when Allah said: **O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me** (Sakir & others)..." God said, **O Jesus, I shall cause you to die and will raise you up to Me...**(Wahiuddin & others) and ascend to God cannot interpreted as intended physically ascend to the heaven. The expression of the translation does not mean instant death but in near future and prophet hood of Jesus is terminated as it is indirectly expressed in Quran chapter 110 for Prophet Mohammed. **"When the victory of Allah has come as well as the conquest, and you see the people entering into the religion of Allah in multitudes then glorify your Lord with His praise, and ask Him for forgiveness..."** Ibn Abbas translated and interpreted it as God's expression for termination of prophet hood as the prophet had accomplished his mission completely and his death was very imminent.

No Enoch or Elijah nor Jesus can alive in inhabitable zone of the sky, neither any Mahdi can alive in any hiding isolated place on earth nor will they come back again as reversibility of time symmetry in the laws of thermodynamics is impossible. No savior can come from the east or from the west; no savior had born in recent past, nor will savior born in recent future till the Day of Judgment. God will not give any more instruction nor he will change the revealed instruction for mankind till the Day of Judgment but geo-political oriented scholars demand the savior must descend whose hands and legs are not tied up anchoring beneath the revealed divine book but free to modify the laws in favor of their own aristocratic prevailing authority over neighboring tribes and nations. Everybody has to walk in his own choice with responsibility and straight path is demarcated as well as crooked path is also underlined clearly in the book of God and no savior can rescue him to heaven that deliberately chooses a crooked way. It is very painful to digest for most of the people but truth is very hard which contains no futuristic effortless colorful dreamland. The true guideline of pious life is independent of the rise and decline of empire that follows a natural way mostly identical with Ibn Khaldun's sociological patterns additional with geo-political manipulated world trade beneficiaries as the moving of solar system in the cosmos with sun's ascending and descending pattern as energy influx variation from the core of the galaxy as it moves with further distant orientation. Those who follow Quranic true guidelines he will be guided and who follow intended mental utopian whispering will be misguided. Extreme longevity of life in earth or heaven is not supported by Quranic verse 21-34," **We have never granted everlasting life to any human before you (O Mohammed)...**

Jesus will have no experience what had happened to his followers till the day of Judgment when he would tell to God," **"Never did I say to them anything except what You did command me to say, which is, worship God, my Lord and your Lord: And I was a witness over them while I was living among them; When You did take me up, You were the Watcher over them, and You are a Witness to all things"** (Al Quran 5-117) and it negates all supposition ideal thought that Jesus would have any interventional second coming in interruption of world's usual affairs till the Day of Judgment when Jesus will be witness against those who worshiped him as god or son of god.

"When the trumpet will be blasted second time they will be standing waiting in front of the seat of Judgment and looking around with panic and the earth will be flooded with its Lord's splendid light and the account Book of all records of deeds will be laid wide open and all the Prophets and the witnesses will be brought up to the Ultimate Judicial sitting and the divine Judgment will be accomplished with equity and truth". (Quran 30-69)

We found in New testament Jews Rabbis asked Jesus if he was Elijah who was supposed to return from heaven or the expected prophet who would fight the Roman to drive them away from the holy land otherwise Jesus was not fitting in Jews Bible prophesy. It was Prophet Mohammed and his Caliphs in historical context by whom the holy land Jerusalem was liberated from Roman tyranny but most of the Jews bewildered that prophesy were actualized by Ishmaelite not by their own Israelites prophets. Unfortunately Romans were driven out from holy land of Jerusalem but they carried and entailed with them a heresy religion of Caucasian Christology with global flavors that had flourished in Europe, America, and Africa in colonial period and made it number one religion of metaphysics of superiority race dominant eugenic ideology inflamed over slavery population in the world as they needed it for claiming authoritative grasped over those resourceful lands.

We never find any proper explanation of the verse from Christian sources about the dialogue between confused Jews Rabbis and Jesus, **"They asked him, "Then who are you? Are you Elijah? (Returned from heaven)" He said, "I am not." "Are you the Prophet? (For driving away the infidel Romans from Jerusalem)" He answered, "No."** (John 1:21).

Mahdi is not mentioned in the Qur'an as the title of a person expected at the end of time. The Mahdi is mentioned explicitly in Hadith sources like Abu Da'ud, Tirmidhi, and Ibn Maja, from the six major collections but it is not found in Bukhari, Muslim and Muwyatta. Mahdi Hadiths were seriously criticized by many Muslim historians and the sociologist Ibn Khaldun and he actually denied the existence of Mahdi. He criticizes the Sufis' understanding of it, which was pretty detailed. In his opinion, their views about the Mahdi were derived from Shi'ism. But Ibn Khaldun said: "To be anxious about the future is one of the characteristics of human nature," ... People have always searched for a 'savior' in difficult and distressing times. Sometimes an unknown person has been looked upon as savior, and sometimes a leader, or a learned man. In this way, men have forgotten their troubles, if only a little, and found solace".

But Ibn Khaldun makes the following sociological point: "It is a sociological fact that if someone appears unsupported by any force or people, he will not be successful only by being related to the Prophet's Family. The power of a people is necessary to be successful in order to support him and defend him until he can gain a dominant position."

Not believing on particular divinely Mahdi but many Mahdi in every century in many geographical locations Bediuzzaman explains," ...since there is need for a sort of Mahdi every age at the time of despair, in order to strengthen morale, through Divine mercy, every age, or perhaps every century,...a sorts of Mahdi emerged who has preserved the Shari'a and revived his Sunna." According to Bediuzzaman, belief in the appearance of a person, the Mahdi, in a particular place or at a particular time is wrong. There may be many reformers who bear this meaning, and virtuous persons, in every period. It is heedlessness to idly expect the Mahdi to set everything to rights, and an unknown person to appear and save society; to neglect one's duties and responsibilities because the Mahdi is going to come."

Shia scholars tried the child imam of occultation to compare with the prophet who slept for hundred years or the people of the cave who slept for three hundred years for validating their claims. But their long sleeping period was unconscious to them and they had no knowledge what happened in the world during that times and they had no strong activity after awaken but the child Imam is thought to be fully active and always conscious about his surroundings which makes theoretically incomparable with them. A child can have theoretically longevity of life without any foods with time suspension like light speed space journey which means he is still a child without any physical-mental growth with zero knowledge of any thing of the world and if he is thought to be grown up as adult than food supply must be maintained with experience of time flows and in that can a human body cannot have extreme life longevity from the recorded life span. That's why Abu Sahl tried to propose that son of Imam had a son in occultation and so on and on which makes a long list of Imams in occultation which was also impractical irrational thought desperately idealized in vain. Four deputies with whom Mahdi had communication never clarify his physical identity crisis as a child or young or adult or a formless ghostly image and that mystery is never deciphered and remained most difficult mystical task for the best parapsychologist spiritualist forever. After extreme longevity a child Imam in occultation must remain ageless child in hypothetical relativity time lapse who has no knowledge or must be extremely old like surviving African lungfish or as merely possible as microbial cyst, very feeble minded who had lost all his knowledge upon the burden of age as he did not come out from occultation at his prime youth around mid tenth century up to now and in both case no practical benefit he can bring for mankind.

So the hypothetical cosmic scenario can be illustrated as follows, "In the nearest heaven Sufyani and Mahdi is playing chess for keeping themselves busy as time passing in magical high speed space shuttle to forget what is happening in earth; Jesus and Gabriel patiently is watching over them. At the

end time of high contest when Sufyani is defeated he was thrown into earth. Suddenly Mahdi in relax mood looking at the earth and finding Sufiyani is capturing many Mahdi devotees in his side, he tells, "What's the hell he is doing with my devotees? It was impossible for me to kill him in occultation but now I must manifest on earth to kill Sufiyani. Gabriel, prepare yourself very first with your branded angels stationed around the earth like satellites communication with Google translation system of every dialects and sub-deflects to declare with your heavenly voice to the whole world that I am winner in divine game." Jesus than tells, "I can't go beyond Damascus to my people in Rome for re-educating them. The Pope must snatch out my heart and liver like shylock by stretching his Narasimha sharpened claws to Hiranyakashipu rather than welcoming me; he is holding the distorted gospel that contains no truth that once I preached; my original teaching is turned up side down and seemed to them as the gospel of anti-Christ and they are thousand fold stronger than before. Even I can't go back to Jerusalem; more disoriented Jews and Rabbis and Pharisees are walking around with their own disproportionate Talmudic-Zoharic agenda of the protocol of learned elders of Zeon. How I will face God if I fail again in mission impossible! I have nobody in Rome or in Jerusalem to protect and support me. For my safety I must hide myself behind Mahdi for whom it is impossible to fail in any expected mission even he cannot be killed by anybody as authenticated by Shiite scholars that Gabriel is already booked in advance to shield Mahdi for bouncing back all attacks so Gabriel is unable to help me. But a great prophesy is circulating that Mahdi can be protected by Gabriel only at end of time and if he manifests himself earlier any times Gabriel will fail and Mahdi will be killed from some unidentified source from the Elites of Persia!" Watching from distance Krishna tells, "What I will do in their presence; and Shiva, my pure devotee, also wants to descend with me from Kailash; but I can't trust him! May be he would try to destroy all by his Nataraja Pralaya Rudramurti (destroyer image)! Maitreya is also about to descend with his peace mission, "Om shanti: Sarbe Bhabantu Sukhinah (May every one be happy)". But nobody is safe from earthly power monger bloody political violent tribulations even in our golden era earth was very difficult place for peace; after devastating destruction when victory was at hand I was cursed to death by Gandhari at the end of Mahabharata and my capital Dwaraka was flooded by tsunami which deprived me of any attempt to restore dharma to the few people that remained alive in turbulently devastated India! Brahma was cursed and chopped of his fifth head by Shiva, Vishnu was cursed of ten time painful birth cycles by Bhrigu, Shiva was cursed to fall off his phallus on the ground by some Rishis and each of god's carrier was almost ruined by others envy! If Jesus can be killed in Rome, Mahdi can be killed in Persia than same will be happened to me in India by the deviated deputy-priest Kamsa king! How do I with Shiva break all the idols built on our names as craziest skyscrapers zoo-museum of clusters of demonic statues piles upon plies like Srirangum temple which was unthinkable during our presence and now how I will enlighten them from dominant idolatry that had crossed beyond the retractable limit which neither I did inspire them nor Shiva or Vishnu, nor those kinds of activities are acceptable achievement of enlightened one. As wiser one takes wisest decision of not manifesting to the foolish and unintelligent, so is for me to stay playing flute in riverbank at Vrindavan forever and forget the sloka,"yada yada hi dharmasya glanir...sambhavami yuge yuge Wherever there is a decline in religion and a predominant rise of irreligion ... I manifest myself for restoration". (Gita 4-7)

"Let those who are wise pay heed to these things so that they may understand the Lord's blessings". (Psalm 107-43) "May those who are wise understand what is written here, and may they take it to heart. The Lord's ways are right, and righteous people live by following them, but sinners stumble and fall because they ignore them". (Hosea 14-9)

If the people cannot come out from self created idol imaged pre-conception in mental faculty very disastrous calamity would happen in even heaven as if they would enter into paradise and God would ask, "Do you have any wish unfulfilled?" They would say, "Yes Lord! We are here enough. Now

you should annihilate yourself in divinely void and we can take control of the heaven lest you compassionately forgive and bring back some people from Hell! We need to close down the gate of paradise for ever, so nobody can have entry except us only. We cannot stay and share with somebody inferior to us who have burning strained marks of Hell in the body!" Than might be God remove the vain desire of envious self-satisfaction of egoism from the heart and purify the soul or throw them out of the paradise declaring unfit for envious sedition!

At the mid of present century almost two billion Muslims population will be scattered around the world and less than one fifth of them will be in the traditional heartland of Islam. In practical geopolitical circumstances, if a single most strongest and powerful Mahdi would appear in central area or in its Fertile Crescent belts of Arab Islamic world he can only lament for the suffering of distant non-Arab Muslims but cannot be any helpful to beyond his controlled territorial's four fifth Muslim populations around the world and highest expectation of Mahdi is doomed to fail and turned into bitter sadness of broken souls burning calamities worst than ever thought just like as centuries earlier strongest Ottoman-Uzbek-Mongol surroundings could not do any better help to the suffering of Muslims under heretical Safavid-Qizilbash forced atrocities that had permanently distorted unrecognizable barren deserted landscape of nuclear inferno inflicted mutilated parrot-populace of safavid chanting but underneath still haunting vibrant echoes from its glorious pre-safavid Islamic Heritage. Mass atrocity and distortion of population leads extinction and destabilization of nation which leads major transition in non-reversible demography within a few generation and that's what modern Persia is now from its past orthodoxy to its present heterodoxy. It is continuously producing in Qom Ayatullah factory (old Zoroastrian learning center remolded with Shiism) branded scholars of more blackened heterodoxy than previous centuries for more condensation of its roots scattering in deeper soils, and they are so blindly busy in their pursuit that no time for rational thinking and heedless to the teaching of Quran, pure divine messages of enlightenment for mankind. So the recent deputy of the Mahdi, Ruhullah Khomeini from the closed gateway to the unknowable Mahdi, brings the glade tiding that Holy Lord of Age, Mahdi never plays chess in idleness nor he slumbers in dizziness but continues Savikalpa samadhi (trance in self ego-ness) mediation for gaining cosmic eternal energy for final victory of his community and now he knows everything...after completing longest mediation when he wakes up he will bring utterly perils to the world for non-recognizing him and he will conquer all from east to west by forced conversion with the sword Zulfiqar as it was done by Shah Ismail centuries earlier in Persia... . It is the top most priority job of the deputy and his subordinate network of Ayatullas as credible experts working under invisible Imam to produce always strangely surprised miraculous news about unseen Mahdi to beat the drum in the bush more vibrantly at regular intervals for bleeding the heart of enthusiastic ignorant community who are waiting passionately for the spiritual guidance. Strangely most Ayatullahs are depicting in propaganda media machinery about the expected Mahdi no better than Qaramatians Mahdi or Safavid Mahdi Shah Ismail's atrocity in Tabriz mosque but worst than him whose marching plan for Makkah-Madina was beaten back by impenetrable stronghold of Sultan Selim and the same invading attempt of Abraha, Himyarite king of Yemen, was destroyed by God in earlier times and now the Ayatullahs are assigning the same unfulfilled task for incoming Mahdi to be accomplished! They say," We desperately need Mahdi to come right now and fed up in annoyed waiting for crazy idleness of Sufiyani not to start atrocity that is preventing his advent. So we have to adapt better logical hardline strategic political scientific weapon to force Mahdi to manifest. As every opposite reaction corresponds to expected greater action of fruitfulness so a group of our clandestine active underground people would do proxy works of worst atrocity than Sufiyani could do, it would be so intolerable so horrific so heinous crimes possibly atomic missile attacks all around that nobody not even Mahdi could digest the outcomes; it than must force Mahdi to brake up his eye-ear-nose closed self mediation for intervening worldly affairs and it will overwhelmingly prove that truly we are on right track on believing in Mahdi. As much severe

satanic transgression and plundering in society more possibly quicker will be Mahdi's advent and his apocalyptic hypnotized shining beauty will be crystalized living majestic manifestation as Gamma-ray burst under the sun and moon".

But if Shiite scholars thought in theoretically Mahdi would be self appointed judge in this world who would not wait for God's judgment hereafter but would take in his shoulder himself to bring back to life the first three caliphs and most of companions who refused imamate of Ali and would give severe punishment without bringing back the prophet for central true essential witness that he really appointed Ali as his inheritance but everybody violated and the violation was shared by the first Imam than it would be very unfair unjustified one sided dajjalic paradoxical trial of indistinguishable evil from righteousness which fallaciously Shiite scholars had attributed to infallible Mahdi who is by default as the symbol of justice and than God has to seat again with supreme interfered authority to judge fairly between Mahdi and his tyranny activities to the victims with proper witnesses from victimizer and victim both side.

Shiite politico-religious authorities outwardly pray and play with emotional blackmailing for advent of Mahdi who as the descendant of the prophet is most emotional sensitive issue for Muslims but inwardly they know his coming would be a worst catastrophic nightmare for them if his real advent is actualized with true integrity that could destroy their own political carrier. Mahdism is the highest valuable assets of Shiism on earth for geo-political enterprise of Persia with its indoctrinated demography and at the expense of its sophisticated fox cunning utility, the leaders only can climb to the throne of power and no political leaders dear to take a risk for single step forward without bowing down flatly to it. Fundamentally Mahdism is antithesis to political Shiism but inversely proportional to each other just like as second coming of Jesus is antithesis to Christianity as well as advent of Krishna, Shiva or any kalki avatar is antithesis of Hinduism and both never can co-exist together in visible spectrum otherwise they would collide to ruin with each other like collision of mater with anti-mater. Most surprising inseparable antinomy is the last verse of Bible that is strangely antithesis of Christianity and actualization of the last verse of Bible means the end of Christianity as well as cancelation of existent testament and rewriting of another testament! It is true irony that literally the most learned brilliant western eastern scholars fail to comprehend the antimonies in religious text's prediction of its own nullification at the end when they finish the reading the scripture as, "The parable of those entrusted with the books (Torah) but who subsequently failed to carry out their obligations, is that of a donkey that carries the load of books in its back but understand not" (Quran 62-5). For its survival, Shiism must need hypothetical divinely Mahdi who pretends to come at any time almost knocking the door of community for frightening the world but never can come out of occultation. But in contrast if prophet Mohammed returns even for a moment or if any communication is possible with him, it would be exceptionally most protagonist to Islam; he would say, "Glory to Allah, Quran is still with you as Allah revealed to me by Gabriel! Now I can say nothing more! Just implement the Quran, hold strongly the rope of God, only source of true guidance and don't be divided".

"Have they not traveled through the land for having wider perception and looked with their opened eyes and ears to hear for utilizing the faculty of reason in forming true conclusions! Indeed, it is not the empirical instrument of eyes of the body that have gone blind but it is the deepest consciousness of the hearts in the breasts that has become darkened spot for failing to project the truth in forefront of mind". (Quran 22-46) "Those are the ones who have purchased error in exchange for guidance, their transaction has brought them no profit, nor will it lead them to the truth"! (Quran 2-16).

God's Messenger (PBUH) himself used the terms 'the Mahdis' in reference to the four Rightly-Guided Caliphs: "I urge you to adhere to Holy Quran, my Sunna and take the path of my well-directed

and well-guided (mahdi) Caliphs (khalifa)" and he prayed for a reviver or regenerator (mujaddid) would appear in every century. We pray for advent of mujaddid in every decade in every Muslim condensates locality around the world to revive the Sharia-Sunna with the true teaching of the Holy Quran to bring back Muslim communities in divinely prescribed straight path. The people of understanding around the world who sincerely undertake a life long exhausted journey for quest of truth and have been lost hope of guidelines in front of dried barren land, let enlighten their souls coming out from geo-cultural burden of adherent clingy narrow dogmatic peripheral reciprocal retreatment by broadening the intellectual visionary horizons in upper realms of re-analyzing all legendary traditions spread over millennium with cumulative fragmented mnemonics accumulations that had handed down to them and heal the arrogant unsatisfied shattered ego by soothing of plain truth above.